THE Auncient Hiſtory Of the Septuagint.

VVritten in *Greeke*, by ARISTEVS 1900. Yeares ſince, Of his Voyage to *Hieruſalem*, as Ambaſſador from PTOLOMEVS PHILADELPHVS, vnto ELEAZER then Pontiffe of the IEWES.

Concerning the Firſt Tranſlation of the HOLY BIBLE, by the 72. Interpreters.

With many other remarkable Circumſtances. Newly done into ENGLISH

By I. DONE.

Tempora, Tempera, Tempore.

LONDON:
Printed by N. OKES. 1633.

TO THE Intelligent Generall READER.

ALthough TIME and DEATH from our Cradles to our Graues pursue vs swiftly, and according to the Almightie's Ordinance, ouertake and seaze vpon our fraile and Terrestriall parts, vpon some sooner, vpon others later: Yet *Excellent Acts* like strong *Eagles* breake from their seazure, and

ſoare aboue them in ſo ſublime a pitch, as neither *Time* with all his Power and ruſty Powder, with which hee blots and rubs out *Braſſe* and *Marble*, can quite obſcure or extinguiſh them; neither *Death* cloſe in his darke gaping Mouth (the *Graue*) their Nobleneſſe. Witneſſe this ſmall yet Auncient *Hiſtory*, which this laſt *Summer* I made part of my Exerciſe, to put into an *Engliſh* Habite.

That the Story is Auncient, I may well ſay; for it is 1900. yeeres ſince *Ariſteus* Writ it to his Brother *Philocrates*, which *Ariſteus* St. *Hierome* in his Epiſtle to the *Pentatuche* of the *Bible*, ſayes, was *Hyperaſpiſtes* to *Ptolomeus Philadelphus* King of *Ægypt*, *Syria*, *Phenicia*, and *Cilicia*, and Sonne of *Ptolomeus Lagus*, one of the great Captaines of *Alexander Magnus*, that diuided his

Great Eſquire.

his Conqueſts (the World) amongſt them.

This *Ptolomeus Philadelphus* then a moſt accompliſh'd young Gentleman, vertuouſly diſpoſed, and ſo great a louer of *Learning*, as hee had accumulated into his Library according to ſome Authors, 180000. Volumes, Printing not then riſen in our *Hemiſphеare*, was by the ſayd *Ariſteus* a moſt Noble Perſon, and a great friend of (the then) captiued *Iewes* (as an Inſtrument of God) for the liberty and freedome of them, (then his people) practiſed with *Demetrius Phalerius* to tell the King that his ſo abundant Library was but poore, becauſe it wanted the Booke of Bookes, the ſacred Volume of GOD, which we call the *Holy Bible*: The King vertuouſly couetous thereof, demanded how hee ſhould beſt acquire it?

Argument of the HISTORY.

Aristeus wayting this desiered occasion, proportioned his aduice, that he should first set all the Captiued *Iewes*, not onely in *Ægypt*, but also in *Syria*, &c. at free liberty: send Ambassadours and Presents to *Eleazer* their High Priest and Pontiffe. The King willingly accordes thereto, as to the Musick of his desires, and prepares most rich presents, as a Table of Massie Gold, embellish't with Precious Stones, Cups of Gold and Siluer likewise adorned: sets at freedome the Captiued by publicke Edict, Embasies, (with these gifts and diuers Talents of Gold and Siluer) *Aristeus* and *Andrea*, Prince and great Captaine of the Guard of his Person.

They goe, deliuer his Letters of Request and Commends, haue gracious entertainment, returne with the 72. Interpreters *Iewes*

Letters,

Letters, and alſo *Eleazers* Preſents to the King, and in eſpeciall with the Sacred Volume and Word of God.

The good King adores the Bookes, feaſts the Bringers, who after fall to the Buſineſſe, and Tranſlated it out of the *Hebrew* into the *Greeke*, the common learned Language of thoſe Times, made famous by the Sword of *Alexander*. And this in briefe is the effect of this *Venerable Hiſtory* which is by mee thus made yours.

And though I ſeeme to Anticipate thus to you, yet it is as nothing; for in it ſelfe as you may further ſee, it is Elabourately and Eloquently Written by the ſayd *Ariſteus*; and let no man wonder too much thereat, as thinking our Times excels theirs in Eloquence: no; For who euer exceeded *De-*

moſtenes

moſtenes the *Greeke*, or *Cicero* the *Latine* therein?

Laſtly, to ſpeake the Praiſe of *Hiſtory*. *Libri ſunt vaſa memoriæ*, and worthy Hiſtoricall Bookes haue in them a kinde of *Diuine Permanency*, and as Eminent Perſons ſhould affect Noble actions: ſo ought they to cheriſh the Regiſters, as their Honourers.

For hath not *Plutarcke* made thoſe Gyant *Heroes*, as *Theſeus*, *Romulus*, *Alexander*, *Iulius Cæſar*, and the reſt, yet liue? and himſelfe more prayſefully longer then them all? So as an ignorant ſwaggering Fellow threatned his Aduerſary to kill him if he had as many liues as *Plutarkee*. Did not *Alexander* ſigh for an other *Homer*?

Laſtly, (if I haue in honour of the *Hiſtory*) like one holding a lighted Taper to the cleare noone-

ſhining

shining Sunne, made an *Appendix*, shewing the *Antiquitie* and *Dignity* of the Bookes by the said SEPTVAGINT Translated; and the *Excellency* of their inspired Writer, *Moses*; and haue therein beene too prolixious, pardon mee, because of the Profoundity and Worthinesse of the matter: So I referre you to that, and the rest; and so rest

Yours,

Iohn Dene.

The

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Laſtly

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CERTAINE

CERTAINE Præcognita, or Characters of the chiefe Persons mentioned in the insuing HISTORY.

1. *Of* PTOLOMEVS PHILADELPHVS.

PTOLOMEVS second of that Name, Surnamed *Philadelphus*, King of *Ægypt*, of *Phœnicia*, and of *Cy-*
pres, sonne of the first *Ptolomeus*, sonne of *Lagus*, began his Reigne in the 271. yeare before the incarnation of our Lord Iesus Christ.

This *Ptolomeus Philadelphus* was endoctrined

* One of the Captaines of Great *Alexander*, the third Monarch.

endoctrined in the Science of good letters, by *Strabo* the *Peripatetick*: in which he became so excellent, that he was esteemed one of the most accomplished Princes of his Time: but that which was in him the most admirable, was the Bounty, Debonarity, Sweetnesse, and Gentlenesse of his Spirit, accomodated with the manners and complexions of all worthy and deseruing persons.

By this meanes he entred so farre and before, in the grace of all the World, that euery one in his thought wisht he were King: And his Father knowing his right of succession was to be so, and reioycing in his hopes of him, made him to bee Crowned King, and deuested himselfe of all Authority, without reseruing any Power, Right, or Preheminence to himselfe, onely a Superintendency ouer the Guard of the King his Sonne, glorying to be Father of such a King: For the admiration he had of his high Vertues, kindled and gaue occasion betweene them both, of a most kind con-

contention in mutuall offices, the Sonne yeelding to the Father, and the Father to the Sonne in all and by all, through inſtinct of Deuotion and Piety, ſo they gaue liuely touches to one the other in all reduceable fitting offices, which was cauſe that the People conceiued a great fidelity and amity towardes them, ſo as it ſeemed, euen the diuine prouidence prepared this noble ſpirit to introduce that great good amongſt Humanes, as to make them participants of the Lawes, and Diuine illuminations wherewith God had fauoured the People of the *Iewes* aboue all the Nations of the world. And it ſeemeth that euen then his Almightineſſe made a preparatiue for the vocation of the Ethnicks and Gentiles by communication ſo, of his holy Law, whereof *Ptolomy* was the ordayned Miniſter, to call the Seuenty Interpretors into *Ægypt*, to Tranſlate into the Greeke Language, which then was the moſt traded and vulgar through the whole Vniuerſe. So as I am amazed at ſome fanaticall ſpi-

As the Latines now in Chriſtendome.

rits, that hinders vs from the knowledge of God, in not giuing his Word in the Language of the People whereſoeuer, as is appertaining to euery one in regard of Saluation.

I would aske thoſe men, what language ſpake thoſe Dames of *Rome*, *Paula*, *Euſtochina*, *Melania*, *Suſanna*, *Fabiola*, *Demetria*, *Furia*, *Flauia*, *Bleſilla*, and others. For the inſtitution of whom, Saint *Hierome* Tranſlated many Bookes of Holy Scriptures out of ſtrange tongues into *Latine*, which was the naturall language of the ſayd Ladies. I would alſo know, who was more wiſe or better inſpired then Saint *Hierome*. Further, it ſeemes they eyther are, or would ſeeme to be ignorant of the inſtitution of the Emperour *Iuſtinian*, who ordained, that thoſe who ſong in the Temples, that they ſhould ſing high, and ſo intelligible, that all the people might vnderſtand them.

But to returne to *Ptolomy*, he vndertooke to erect a Lybrary in the Capitall City of his Realme *Alexandria*,

dria, the Charge whereof hee gaue to *Demetrius Phalerius*, Prince and an *Athenian* Philosopher, who erected it so sumptuously, that there was not the like in all the world: and it lasted vntill the first Warre of the *Romanes* against the *Alexandrians*. This King had to wife *Arsinöe*, to whom hee caused a Statue to bee rayſed in height 4. Cubits of one entire Stone call'd a *Topace*, the which had beene giuen to *Berince* the Mother of *Ptolomy*, by a Prince named *Philenon*.

2. *Of* ARISTEVS *the Author of this* HISTORIE.

ARISTEVS the neere Kinſman and Friend of King *Ptolomeus Philadelphus*, is named by [a] St. *Hierome Ptolomei* [illegible] the Shield of the King, or hee that defends the King with his Shield, or Bearer of the Shield Royall, which ſeemes to me, that he held ſome ſuch place about the King his Maiſter, as

[a] *præfat: in Pentateuchum Moſi.*

wee call at this day the Great Esquier of the Kings body, he was the principall Sollicitor for Liberty of the *Iewes* that then were held Slaues throughout all the Dominions of *Ptolomy*, for hee made the first request for them and obtained it. And for this cause hee was sent Embassadour with *Andrea* Prince of the Gardes belonging to the King, vnto *Hierusalem* to deale with the Great Pontiffe *Eleazar*, who sent to the King *Ptolomius* sixe Doctors of euery Tribe to goe on with the Translation and Version of the holy Bookes of *Moses*.

Hee writ diligently his Voyage, where hee shews openly, how and by what course those 72. Interpreters behaued themselues in the sayd Bookes. b Some haue beene of Opinion, that they Translated all the Bible: but it is more likely to many that they Translated but the fiue Bookes, that is, *Genesis*, *Exodus*, *Leuiticus*, *Numbers*, and *Deuteronomy*, which they call the *Pentateuche*, which is the Law of *Moses*: for *Aristeus* speake

b *Iustin. dialog. cum Typhone. Irenæus Lib. 3. Cap. 25. Clemen. Alexandr. lib. 1. strō. Epiphanius de mens. et Ponderibus Euseb. præparat. lib. 8. ca. 1. c Hieron. in quæstionibus Hebraicis. in Cap. 5 Ezechielis. et in Cap. 2 Michæ. Iosephi præfat. in Antiquit. et l. b. 12. Antiquit. Cap. 13. Philo. de vita Mosis lib. 2.*

speakes but of the Law of *Moses*, and it is not likely that they touched the Bookes Historicall, nor the Prophets; for if it had beene so, *Aristeus* would not thereof haue beene silent.

Moreouer, that which they Translated, was finished in the space of 72. dayes, which is about two Moneths and a halfe, and that's a Time too small, and therefore impossible to Translate all the Old Testament. Neuertheleſſe I am not ignorant, that there was a Turning of other Bookes of the Bible, that goe by the Name of the Seuenty two Interpreters. But I am perſwaded that they were not then done in *Egypt*, vnleſſe that after they were returned to *Hierusalem*, they Translated the reſt of the Holy Bookes: although both in that and other Opinions, I ſubmit mee to the deliberation of the Church, from which I will not ſtray. But howeuer, this Translation was manifeſtly Miraculous: which is ſufficiently ſhewed by that our Lord Ieſus Chriſt and his Apoſtles in Alegations of the

Law vseth the Version of these Seuentie two Interpreters. I haue spoken these few words of *Aristeus*, to the end the Reader shall not thinke that this is that *Aristeus Proconnensis* that could bee invisible when hee listed, making folkes beleeue that hee could dye and rise againe when hee would, of whom speakes *Suidas*, *Herodotus*, *Pliny*, and *Plutarch* in the life of *Romulus*.

3. Of ELEAZER the Great Pontiffe of the Iewes.

ELEAZER of whom *Aristeus* makes mention, was brother of *Simon* surnamed the Iust: Hee after the decease of his Brother *Simon*, in the yeere of the raigne of *Ptolomey* first of that Name 35. was made Chiefe of the Synagogue of the *Iewes*, by reason that *Onias*, Sonne of *Simon* his Brother, was vncapable of succeeding in his Fathers place, as being vnder age: This *Eleazer* therefore receiued the Honour, that in his

Ptolomeus Lagus.

Time the Holy Translation of the Law was made by the Seuenty two Doctors that hee sent to *Ptolomeus* second of that Name, King of *Egypt*, as *Aristeus* hath left by writing.

4. Of DEMETRIVS PHALERIVS.

DEMETRIVS PHALERIVS was an *Athenian* Orator and Philosopher, as *Cicero* notes in the first Booke of his *Offices*, calling him a subtill and sharpe Disputant, and in the rest an Orator little vehement. Hee had beene Disciple of *Theophrastus*, hee was a man of such Knowledge, excellent Carriage, that forraigne Kings had him in admiration, and drew him to their Seruice, euen *Cassander* King of *Macedon*. And for this Reputation the *Athenians* gaue him the Principality of the City and Common-weale, in which hee was Ten yeeres in great prosperity: But some of the Citizens hauing conceaued malice against him, chased

chased and threw him out of his estate, and then he was honorably receiued of King *Ptolomy* of whom we speake, where hee was Maister of the Lybrary Royall, the *Athenians* hauing formerly rayſed to him 360. Statues of Marble, in despight cast them to the earth, and iudged him to death as a Traytor, of which *Demetrius* being aduertised, sayd, [a] *The Athenians haue throwne downe my Statues, but they cannot ouer-turne my Vertue, for which they first erected those Statues.* He was wont to say, that [b] *Eloquence was as necessary in a Common-weale as a Sword in the Warres.* Hee dyed by the byting of an Aspick, and was buried in the Region of *Busina*, neere to *Diosalis*.

[a] *At virtutem non euerterunt.* *Diog. Laert. in vit. Demet.*

[b] Ὅπερ ἐν πολέμῳ σίδηρος, τοῦτ' ἐν πολιτείᾳ ἰσχύειν λόγον. *Diog. Laert. ibid.*

NOW

NOW FOLLOWETH the Hiſtory of ARISTEVS Ambaſſador of King PTOLOMEVS PHILADELPHVS, concerning his Voyage vnto *Ieruſalem*: and the firſt Tranſlation of the Holy Bible, by the ſeauenty two Elders.

Written in Greeke 1900. yeares ſince.

ARISTEVS to his brother PHILOCRATES.

WEll knowing your Naturall and good inclination (*Philocrates*) to haue alwayes had in great eſteeme the knowledge of all things, and that you haue beene deſirous, nay couetous

tous to vnderſtand the occurrences and paſſages of good achiuements: I haue deliberated to frame vnto you by Writing, a thing not onely excellent, but well deſeruing to be knowne; which vnto vs is hapned, being ſent of late vnto *Eleazer*, great *Pontiffe* of the *Iewes*.

Excellence of this Hiſtory.

But becauſe theſe things ſhalbee more facile vnto you, I will firſt declare you the Cauſes by the which we were ſent; and then I will come to the Progreſſe of the Matter, ſo as I will faſhion my Diſcourſe to Your vnderſtanding, and that the moſt truely I poſſible can, aſwell for the dignity of the Subiect, as to delight your Spirit, deſirous of all good Knowledges, aſſuring my ſelfe that man hath in him nothing more excellent and prayſable, then inceſſantly to deſire Learning, eyther by the meanes of Hiſtories, or by the Obiects of things, or by experience of Affaires themſelues. For the Spirit of Man, though Rude and Childiſh, is greatly adorned and embelliſhed, when

from

from the beginning it Delighteth to Taſte and Relliſh thoſe moſt nectarine, faire, worthy, and excellent things that may conduct him by an infallible courſe, to follow Piety and Reaſon.

WE therefore ſearching with great curioſity the Knowledge of Diuine things, and could not attayne them; not vnderſtanding the Diuine Law without being interpreted and rendred into our knowing tongue, we vndertooke to goe Ambaſſador vnto one onely Perſon, who amongſt his Cittizens and others, by debonarity and great glory was the moſt Honorable; and who not onely did great Honor and Profit to the Citizens, with whom He conuerſed, but alſo to all the other *Iewes*, of what other place, or whereſoeuer.

WE beeing then well informed, that they had the DIVINE LAVV written in *Hebrew* Characters, in skins of Parchment, we were ioyfull to accept this charge giuen vs by the King; as alſo that the Colonies

hereof

heere of the Captiue *Iewes*, de
ſired the ſame aboue all things of th
World, who had beene hither le
by the Kings Father, who had p
into his Obedience the City of *Ier*
ſalem, and all the Countrey a
jacent.

BVT ſince we are faine to mak
mention of that buſineſſe, it ſha
not be impertinent to giue you to v
derſtand the whole Diſcourſe, th
thereby you may haue better intelli
gence, knowing well that it ſhall
much better, more carefully to in
forme you how to faſhion you to th
ſeruice of GOD Reuerently, the
to trauayle your ſelfe in the ſearch
mens Lawes or Actions, althou
they may be iuſt. Which affectio
you haue ſufficiently manifeſted, ſinc
from an Ile ſo far Remote, you a
come into this Countrey to ſee in Pe
ſon thoſe things which may ſer
you to the adornment of your Spiri
without hauing Reſpect to plac
whatſoeuer.

I haue here therefore Reduced b
Writing

Writing: Firſt, what hath ſeemed to me worthy of Memory, touching the Nation of the *Iewes*, as I haue ſomething vnderſtood by the Learned and Wiſe Prieſts of *Ægypt*: to the end that by this meanes, I may ayde and encreaſe, by ſome meanes Your knowledge: For one ought to haue in Remembrance the good they haue receiued from perſons; and eſpecially to thoſe to ſhewe all gratitude who appertayne vnto vs: And principally You, that haue knowledge of Vertue, drawing from your Brother, not onely Reſemblance, Proximity of blood, and Linage, which may thruſt on with the ſame impetuoſity of Courage, to attayne the Honour, Glory, and Beauty of Vertue; aſſuring my ſelfe that neyther the admiration of Gold, or Riches: neither the appearance of things more precious, ſerue to nothing but vayne-glory; neyther will yeeld you ſuch fruit as we may gather from Knowledge, Inſtitution, and conſideration of all good Diſciplines.

For

For the reſt, to the ende that it may not ſeeme that we exerciſe oſtentation in being prolix in this Preface, I will reduce me to that which from my purpoſe hath extrauagated.

Demetrius Phalerius maſter of the Kings Library, giuing order with the greateſt care hee could, to buy Bookes from all parts of the World: And to that end imploying great numbers of Perſons as Factors ſpread abroad in many places, who had charge to buy and Tranſcript them, they ſo doing, and that diligently, the deſigne of the King was accompliſhed and executed, at leaſtwiſe in the beſt manner for him poſſible.

For wee being preſent, the King asking him how many thouſand Volumes he had gotten together in his Bibliotheicke. He anſwered, that for the preſent hee had no more then two hundred thouſand, and that he hoped erelong to haue to the number of 500000. But Sir (ſayd hee) I haue

haue vnderſtood that the Lawes of the *Iewes* deſerues alſo to bee Copied and Tranſlated, and to be put in your Library : And what hinders it anſwered the King, that they be not? haue you not all things to ſerue you commodiouſly to this purpoſe? *Demetrius* Anſwerd, that it was needefull that thoſe Lawes were Tranſlated and Interpreted : becauſe that the *Iewes* vſed the propriety of their Characters according to their Language, all otherwayes then the *Ægyptians* following the diſpoſition of theyr Letters, they adopting and accommodating them to the propriety of their Voyce, and that they were much deceiued, who held they ſpake the *Syrian* tongue : for theyr faſhion of ſpeaking was farre otherwayes: To this the King replyed, that hee would write to the Pontiffe of the *Iewes*, to the end that all might be obtayned what was requiſit, to bring to effect this affayre, as *Demetrius* pretended.

Then it came into my ſpirit, that

Time and occaſion preſented themſelues for deliuery of all the *Iewes* the which his Father *Ptolomeus Lagus* had led priſoners from *Iudea* into *Ægypt*. For the which deliuerance I had often prayed *Soſibius* the *Tarentine*, and *Andrea* Captaine of the Guarde to the Kings Body. For theſe two Commanding in the Army had brought into obedience all that which was in *Syria* and *Phenicia*, filling all theſe Regions with feare and terrour: and then were the *Iewes* led ſome Priſoners, others in manner of Colonies, in ſuch a manner and multitude that there was brought into *Ægypt* to the number of a 100000 men, of whom were choſen well neere 30000. all men of Warre, who were eſtabliſhed for the Guard of the Prouince.

True it is, that before there had bin ſent with the *Perſians* and other Companies that were ſent againſt the King of *Æthiopia* vnder the Charge of *Pſammiticke*: but all thoſe which were there, were not of ſo great nũ

ber as thoſe which were led away by onely *Ptolomeus Lagus*. For (as we haue ſayd) hee adreſſ'd to Armes all thoſe whom Age or Force ſhew'd to bee proper, and all the reſt of the Populer, as well Children, Old men, Woemen, he inſtituted as Colonies, determining in himſelfe, that if at any time his men of Warre grew inſolent, that none could ſurpaſſe them in courſe or neceſſity of Warre, hee had meanes to abate ſuch their preſumption by thoſe might riſe from theſe Colonies.

Now then ſeeking the occaſion to bring about the Liberty of theſe poore men (as I haue formerly ſayd) and hauing found my opportunity, I opened my deſire to the King thus proſing.

The Propoſition of *Ariſteus* to King *Ptolomeus Philadelphus* for the deliuery of the *Iewes*.

IT is nothing wonderfull my Gracious Lord and King, if it come to paſſe many times, that the very affayres which wee manage, notes and argues vnto vs contrariety, and as it were direct againſt vs: for all the Nations of the *Iewes* haue one ſelfe-ſame Law, the which wee deſire to bee ours, not onely Copied, but alſo Tranſlated into the *Greeke* language. How then ſuppoſe you to ſend to them about this buſineſſe, when the greateſt part of them is here in your Kingdome held Priſoners? Vnleſſe it may pleaſe Your Magnanimity and Worthy Nobleneſſe to deſire theyr Holy Bookes, after you haue

haue giuen free Liberty to thoſe who liue heere in great calamity and affliction, hauing aboue all things Reſpect to that GOD which makes your Kingdome flouriſh, and You in high proſperity: who is the ſame GOD which hath giuen them that Sacred Law which wee deſire to haue. For they worſhipping the GOD which hath made and created all things, and is the very ſame, whoſe wonderfull Workes all Humanes ſee and admires, though ſome not ſo clearely as others; for, (Sir) wee and others Call him *Iupiter*, and that not without reaſon, for it hath ſeemed good to our Anceſtors, becauſe by him are procreated and liue all Creatures: the which alſo they eſteeme the Conductor and Gouernour of the whole Vniuerſe. And although that hee holdes in his Domination all men mortall, neuertheleſſe ſhining with Spirituall light hee neyther fruſtrates nor deceiues the vowes and Prayers of thoſe implores his ayde.

Wee then ought humbly to desire that hee would incline our hearts to such good affections, as to doe good, and that freely to euery one, and especially to deliuer and free those which are in slauery and bondage: for being that Humane kind is the Worke and Creation of God, who hath power to turne the heart and incline it to what part it pleaseth him. Wee many times and in diuers fashions desire it would please him to lead vs to a perfection in goodnesse as the principall Ruler of hearts, vnderstanding, and spirit.

By this acknowledgement, I conceiue a great hope to come to the Head of this businesse, principally because I know God to be fauorable to those that pray for things reasonable and equitable. For when men adopt themselues wholy to seeke and accomplish things tending to Iustice and perfection of good workes, God the Lord of all things conducts and addresseth their actions and affections to blessed & happy effects & ends

The

The King then as ſomething gained with a contented Countenance, ſayd to *Andrea*, how many is there of the *Iewes* detayned in Captiuity? He anſwered in few words, more then 100000. it is a ſmall requeſt then ſaid the King, *Ariſtens* requires of vs, *Soſibius* and ſome others then there preſent anſwered, it is a thing (Sir) worthy of Your Highneſſe and Magnificence, to make an agreeable preſent vnto God by their deliuerance in liew of thankes and action of acknowledgement, beeing that the Gouernour of Heauen and Earth han exalted you into more Sublimity then all your Predeceſſors: and it will do well, you by this make de manifeſtation of your thankes.

The King then diſpoſed to Banqueting and paſtimes in a full Feaſt, and aſſembly of his Nobles, Commanded that the *Iewes* ſhould bee all ſearcht out, and that euery body of them ſhould bee rebought for the ſumme of 20. Drachmes by pole, and to confirme the ſame, that his Edicts

A Drachma is 3 ſhillings fixe pence, that is, 3. Pound 16. ſhillings the peece.

ſhould bee made, and that heerein as much ſpeed and promtitude ſhould be made as might poſſible be. And ſo it ſeemed that GOD perfitted and brought to paſſe our deſires, for hee pleaſed to put into the heart of the King to ſet at liberty, not onely thoſe that by the Army of the King his Father led Captiues into *Ægypt*, but alſo all others that before or ſince, had beene carried Priſoners into *Ægypt*, by what meanes ſoeuer: the ſumme then of thoſe were franchiſed, mounted vnto 400. Talents.

1 Talen 600 Fr Crownes.

Moreouer, I hold it not out of purpoſe to lend you the Copie and Tenour of the Edict, by which you may vnderſtand the greatneſſe of the Affayre and the debonarity and facility of the King, who was moued by the Goodneſſe of God for the ſaluation of many.

The

The Edict of King *Ptolomeus Philadelphus*, for the Deliuerance of the *Iewes*.

WE e will and commaund all thoſe that followed Armes vnder our deceaſed Father, through the Countrey of *Syria*, and *Phœnicia*, entring into the Land of *Iudea*, and their taking the *Iewes* and leading them priſoners, hauing applied them to their workes and ſeruice, both in Townes and fieldes: That they ſhall deliuer and reſtore them into full Liberty: moreouer we will that all the *Iewes* that eyther before or ſince haue beene taken and led away, in what faſhion or manner ſoeuer, ſhall be ſent francke and

and free: For the ranſome wee haue ordayned, that is to ſay, twenty drachmes for euery head; the which ſumme, the men of Warre ſhall take vpon the diſtribution of the ſtaple and munition of Victuals, and the reſt ſhall goe vpon the reuenew of the Table to the King, or reſerued: For we are duely informed that thoſe *Iewes* were conſtituted and brought away priſoners agaynſt the Counſell of our deceaſed Father, and agaynſt all right and reaſon: And that by the boldneſſe and inſolence of the Men of Warre, they were Conducted into *Ægypt*, and their Countrey waſted and deſolated; when it was ſufficient to haue the men of Warre of the ſaid Countrey, at their deuotion, and all the Prouince reduced into obedience.

Intending then to doe and render right to euery one Vniuerſally, and eſpecially to thoſe who receiue iniury vnder the iniuſt domination of another. Moreouer, to ſearch diligently and particularly all things concerning

cerning right and equity, and to preferre Piety and Religion aboue all things.

Our will and pleaſure is, that all *Iewes* whatſoeuer, beeing bond and Slaues in this Realme, in what part ſoeuer they be found, be it in the Colonies or elſe where, or be it in what ſoeuer manner they were brought into our Kingdome, ſhall be deliuered, enfranchiſed, and ſet at Liberty; for we are pleaſed it ſhalbee ſo done.

And to the ende that no perſon ſhall be intereſſed, or receiue dammage, wee commaund that three dayes after the publication of this preſent Edict, euery one whom it doth concerne, ſhall bring before vs their requeſts, contayning the number of heads that euery one hath ſet at liberty. For ſo it pleaſeth vs to haue it, for the profit of Vs, and our Kingdome.

Declaring further, that the goods of thoſe who are not obedient to this our Edict, that their ſhall be forfeit and

and Confiſcate: And we giue liberty to whoſoeuer will, to accuſe and bring in their contumacy or contempt of our will and pleaſure.

THIS Edict beïng written, perfited, and brought to the King, to know if his pleaſure were, it ſhould be Publiſhed in this manner, or that hee would Correct and acknowledge it, When hee perceiued that theſe Words, viz: *And thoſe that before and ſince had bin led Priſoners,* were wanting, hee inſerted of his liberality and magnificence. He then made preſently the money to be doubled in the ſumme, to his Treaſurer and Officers of his Finances.

The which diſtribution was diſpatched in the ſpace of ſeauen dayes. And there was defrayed well neere ſixe hundred ſixty thouſand Talents; for there were found a great multitude of Children with their mothers, which were all ſet at liberty, and for euery head of thoſe, was payed by the Commaundment of the King twenty Drachmes: Which was accompliſhed

compliſhed by the King, to his great liking and contentment.

And after all was done, he commanded *Demetrius* by courſe of eſtate, to deliuer him the denomberment of the *Hebrew* Volumes. For theſe Kings haue in Cuſtome, to comprehend all things by Edicts, and to do nothing be it neuer ſo ſmall a buſineſſe without Writing; aſwell becauſe of their Royall highneſſe, as alſo that beleefe may more certainly bee giuen thereto.

Therefore to the end you may, as it were, ſee all before your eyes, I will here inſerte the Tenour and Copy of the requeſt made to the King, by *Demetrius*, and the Epiſtles which were ſent for thoſe that were franchiſ'd; ſo as one may ſee the multitude, and in what habite they were; and in what Artes and Profeſſions they were different, and how they were Regiſtred and inroled. The Exemplary of *Demetrius* his requeſt to the King, was this.

THE

The Requeſt of *Demetrius Phalerius* to the King Ptolomevs Philadelphvs.

GReat Sir: Since it hath pleaſed you to giue me Commaundment to ſearch in all places for all manner of Bookes to fill, ſerue, and Decorate your Library. I haue thought it good and neceſſary wee obtayne and get the Bookes of the *Iewes* Lawes, and ſome other we are yet ſhort and vnfurniſht of, and becauſe the ſayd Bookes of the *Iewes* are Written in *Hebrew* Characters, proper and beſt knowne to the *Iewes* onely, and therfore not yet falne into your Royall hands: Neuertheleſſe, that they may be gayned and ranked amongſt your other Volumes, partly for the Wiſe-

Wiſedome contayned in them; partly for their Sublimity and Diuine hight of matter they contayne: Of which Poets and Hiſtorians make often mention, as very profitable to inſtruct to good manners, to inſtitute and addreſſe the Republicke into the faireſt ſhape of Gouernment, by reaſon of the excellency of men therein mentioned, to the Reuerence of matters therein intreated; as [a]*Hecateus Abderita* plainely teſtifieth.

[a] *Scripſit librum de Iudæis, teſte Suida.*

Theſe things ſeriouſly conſidered, (Great King) it would doe properly well, if it would pleaſe you to write to *Ieruſalem*, and to the great *Pontiffe* therein, that he would ſend you ſixe men of euery *Tribe* or *Line*, and that they be ſuch as are of good parts and Condition, of venerable age, beſt knowing and Verſ'd in their owne Law, that being all able Tranſlators, they may with iudgement choycely elect and chooſe that courſe of expreſſion may be conſonant and Harmoniouſly agreeing amongſt themſelues.

ſelues. And this done (great Sir) I ſhall hope you will accompliſh a courſe worthy of ſo excellent an intention, and at laſt wel agreeing with your deſires.

The King hauing read this requeſt, ordayned Letters ſhould bee drawne and ſent to *Eleazer* the High Prieſt, about this buſineſſe : In the which was ſignified vnto him the deliuerãce of the *Iewes* from their Captiuity. With the Letter, he ordayned alſo to be made ready, Cups, Veſſels, and a Table of pure Gold, with fifty Talents of Gold, and ſeauenty of ſiluer, for oblations there to be offered, with many precious Iewels and ſtones of very great price : Commanding the Gold-workers with all ſpeede to finiſh theſe things, and the money in Talents for the oblations to be rayſed incontinently. And becauſe you ſhal at full vnderſtand the Kings viuacity in this buſineſſe, I ſend you here the Coppy of the Letter the King Writ, whereof the Tenour is as followeth.

KING

King PTOLOMEVS PHILADELPHVS to ELEAZER Chiefe *Pontiffe* of the *Iewes*.

COnsidering the great Multitude of *Iewes* inhabiting within our Territories, (of whom some had beene led from *Hierusalem* in the times that the *Persians* had the Domination: the others following our deceased most Honourable Lord and Father, being adioyned with him, whereof many were receiued into his pay and ranke as his Souldiers, and men of Warre: whereof the most faythfull and trusty were established in the most strong Forts as Garrisons, by that meanes to bridle the insolences of the

 Ægyptians.)

Ægyptians. Wee ſince being come to the Crowne, and hauing ſingular affection to exerciſe Liberality and Munificence towards all perſons, and in ſpeciall vnto the Cittizens, we haue franchiſed and ſet at Liberty more then a hundreth Thouſand, ordayning that from our Money a iuſt ranſome ſhould bee payed to all thoſe that held them Priſoners, valuing at a certayne price and ſumme for euery head of them, with deſire to giue order by reaſon, and to remit them into good eſtate and tranquillity, whom the Impetuoſity, Cruelty, and Diſorder of Warre had diſturb'd and diuerted from Right and Equity. In which wee eſteeme to haue done a good and holy deede, as a worke yeelding thankes to the Great GOD for all his great benefits receiued from him, wee make him this Offering, for hauing adorned and celebrated before all the World this our Kingdome with a moſt remarkable Peace, Tranquility, and notable Glory.

And

And those others which had beene Slaues and Bondmen in our Army, wee haue ordayned Souldiers in the Company, and them who haue beene found more recommendable in Faith and Fidelity, wee haue made them Chiefes, and most aduanced in our Court.

Further, because we desire those and all others of the Nation, spread and scattered through the Vniuerse, to bee thankefull to our Fauours: wee haue deliberated to make that your Law which is Written in Hebrew Letters, should bee Translated into the *Greeke* Language; and that our Royall Library bee adorned therewith, as it is with other Books; you shall doe well then as a thing to vs very agreeable, and correspondent to our Designe and Intention, if you elect out of euery Tribe or Line of your Nation, sixe of the most Ancient Personages, and those shall bee found of the best breeding and sufficiency, and most Authorised in the Seruice of the Law, and haue the

best Style in Writing to make for vs this Translation: for so shall the Verity thereof bee best and easiliest drawne, if the Company of the Interpreters bee men of mature Iudgement, and well exercised in the Law: well waighing that to effect well and worthily such an Interpretation and Translation; it is needefull, there be Solicitude, curious Study and Meditation, which may bee found in the consideration of many who are more sharpe, more subtile, and more cleare-seeing then of one alone.

Many see more then one onely.

Moreouer, wee shall esteeme that by th'accomplishment of so great a Worke, there will redound to vs great Honour and Glory.

For this cause therefore wee haue sent vnto you, *Andrea*, Chiefe of the Guarde belonging to our Person, and *Aristeus*, men of Honorable place in our Court, hauing Commission from our part to present you with Iewels for your Sacrifices, and for other vses an Hundred Talents of Siluer.

Besides

Beſides, heerein you ſhall doe vs contentable pleaſure, and courteſie reſenting Amitie, if you haue neede of any thing, to require it of vs, for wee will not fayle to accompliſh and accommodate you therwith immediately.

To this Epiſtle Eleazar *made Anſwere in theſe words.*



D 3 Eleazer

ELIAZER Pontiffe : to King PTOLOMEVS PHILADELPHVS, our most illustrious Friend.

IF you are well (Sir) and the Queene *Arsinoe*, and my Lady your Sister, and your Children my Lords, prayſed be God ; for health is a thing to be deſired, and thanked for, as a due vnto him, which is the Giuer thereof: As for vs, wee are in good proſperity, and lauded be the Giuer.

Wee haue receiued your Letters, which brought vnto Vs great Contentment, by reaſon of your Counſell, Enterpriſe, and Deſigne; as alſo for the loue and good will you beare to vs.

Ha-

Hauing receiued them, wee made a great Assembly of the People, to whom by a long Discourse, hauing made knowne your Liberality towards our Nation, and demonstration of your Presents and Oblations, to the end they should vnderstand your holy affection and Piety towards our God.

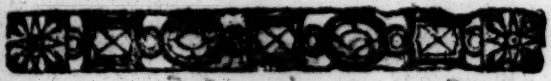
Shewing publickely the twenty Vessels and Viols of Golde, the thirty of siluer, which we haue sent, the fiue cuppes of Gold, with the Table of proportion, and the hundred Talents of siluer, for the prouision and re-eadying of the victimes and other Vses requisite to the Sacrificers: Which Iewells were to vs presented by *Andreu* one of our Princes, and *Aristeus*: Persons truely worthy of note, both in corporall beauty, and excellency of Behauiour and Condition, as also rare Knowledge; briefely, Lords worthy in all things of your Conuersation and Iustice, by whom wee haue beene fully informed of your will and intention, according with the Tenor of your Letters.

Wherefore wee will wholy put our selues into endeauour to accomplish your desire: For although it be a difficult thing to well bring to perfect effect; yet for the Times to come it will be an Argument of our great Confederation and Amity: For you haue obliged our Citizens with a great, and as it were, an inestimable Benificence. Whereupon wee haue offered to GOD the Sacrifice of Thanksgiuing for You, your Sister, Children, and Friends; and the whole multitude of people hath prayed to GOD for your Prosperity, and that it will please him to addresse your affection in all your Acts; and that GOD the Ruler of all things, will make your Realme to flourish and increase in Peace and Glory. And that the Translation of the Sacred Law, may redound vnto your Vtility and Profite.

After these Sacrifices were accomplished; all the People being together: wee haue chosen the persons of the better sort, and men of honor

and

and of good life and Report, beeing ſixe of euery Tribe or Line, which we haue ſent to you, with the Holy Law, which was left to vs, by the Inſpired Writer *Moſes*. Be it your pleaſure (Sir) to returne them vs, after the Tranſlation of the Bookes ſhalbe accompliſhed.



These are the Names of thoſe which were choſen from all the *Lines* and *Tribes* of the *Iewes*, for to go into *Aegypt*, to make the firſt Tranſlation of the Holy Bible, or Law of MOSES.

Of the firſt *Tribe*.

Ioſephus, Ezechias, Zacharias, Ioannes, Ezechias, Heliſeus.

Of the ſecond.

Iudas, Simon, Somolus; Adeus, Mathias, Eſchenias.

Of

Of the third.

Neemias, Ioſephus, Theodoſius,
Buſeas, Ornias, Dauid.

Of the fourth.

Ionathas, Auxeus, Heliſeus,
Annanias, Chebrias, Sacheus.

Of the fifth.

Iaſacus, Iacobus, Ieſus,
Cabateus, Simon, Leuis.

Of the ſixth.

Iudas, Ioſephus, Simon,
Zacharias, Somelus, Selemias.

Of the ſeauenth.

Sabbateus, Iaſon, Ieſus,
Theodotus, Ioannes, Ionathas.

The eighth.

Theodoſius, Iaſon, Ieſus,
Theodotus, Ioannes, Ionathas.

The ninth.

Theophilus, Abrahamus, Arſamus
Ioſeph, Endemias, Danielus.

The tenth.

Hieremias, Eleazarus, Zacharias
Baneas, Heliſeus, Datheus.

The eleauenth.

Samuel, Ioſephus, Iudas,
Ioathes, Ghabel, Deſitheus.

The twelfth.

Iſaelus, Ioannes, Theodoſius,
Arſamenus, Abiethas, Ezecelus.

Number of all 72.

Such was the anſwere to the Letters of the King.

NOw I will declare vnto you, the moſt ſuccinctly I poſſible can, the beauty and Decoration of the things we found in *Hieruſalem*, being

ing with *Eleazer*; and those also which were sent vnto him: for all was wrought with singularity of manufacture, and of most exquisite beauty; the King beeing therein so carefull and intentiue to performe abundantly all that was necessary for excellency of finishing the Worke, that of his owne proper motion hee went and came, visiting euery one of the Maister-Worke-men and Gold-smithes, whom hee helde so close to their businesse, that hee would not giue them any leasure to deboyst themselues, nor to idle sport, by no meanes.

Of

Of the Presents sent vnto *Eleazer* Pontiffe of the *Iewes*, by King PTOLOMEVS PHILADELPHVS.

And first of the Table of Gold.

IT behoueth then, that first wee describe the Table, for it was a worke of admirable politure. The King desiring to shew therein a Maister-peece of Worke: wherefore he demaunded the measure and dimension of the Table which was in the Temple of *Hierusalem*, and the ornaments of the same. When he knew the measure, he asked if they would receiue one more great. And being answered by some of the Sacrificers and others; if there were nothing might giue impediment thereby, one more great might bee put there.

The

The King then replyed, that hee intended to giue one fiue times bigger then that was there, prouided that it might not bee discommodious to the Sacrificers, by a disproportionall quantity. Further, the consideration thereof ought not onely to be with the receite and capacity of the place, but with much more Care the Habitude should bee proper and agreeable with the Sacrifices thereon to bee prepared, and that hee was not without consideration, that the *Iewes* had not made that they then had in their Temple of so small quantity for pouerty and want of Gold: for when it was made, they abounded in all Opulency and Riches: but that it seemed to him they had so proportioned it by some reason of perfect Dimention.

Therefore his aduice was, that things would not bee well and duely fabricated, if the Table hee intended to haue made, were more long or high then the other. Therefore projecting all in his Spirits which was

cleare

cleare and prompt to iudicially weigh of all things: hee gaue in charge to the Gold-smiths that were most ingenious and of best spirit to finish and accomplish the busineſſe, ingrauen and enriched with all variety possible: willing that those which should worke in the Borders, Rayings, Flowries, and Wrappings, Entortilations, and such like; should amuse themselues onely for Beautifying and Decoration: and what was to bee playne, should answere to the Measure and Dimention, and that in all these things they should be exquisitely careful.

This Table was 2. Cubits large, and a Cubit and a halfe in height, and thinke not it was couered with Plates or Lames of Gold superficially, but was made all of solide, massie, pure, and fine Gold; round about it was a Crowne of 12. fingers large, wrapped with Barres of Gold and other pretty Workes in faire passages, in manner of little threds, and enterlaced with little cordes retyring to

the

the Canetills, a worke very ſhining
and poliſhed of the three ſides, for t
Table was made in a Triangula
forme, and of euery ſide wrough
of the ſame faſhion: ſo that of wh
ſide ſoeuer one were, it ſeemed
bee but one Fronti-peece and o
face. For if you came to conte
plate it vpon one part, the playne
the Table by the Crowne wi
which it was bordered, diſcouere
to your eies a moſt reſplendant Bea
ty euen admirable, and the outwa
Worke by the Rayes and Splendo
of the 2. Squares euen dazeld ſo t
eyes, that one could ſcarſe behol
it; for the Table as wee haue ſay
was Triangular, and ſhewed wi
one Front and the ſame Superfic
on what ſide ſoeuer you turned.

There was alſo an enrichment
Precious ſtones, ſtrung through a
gation of Cords, and theſe Ston
were wrought ſo properly in one
ter another, that they ſhewed
ſtring and wreathing of ſuch ſubtil
that to my thinking it was not po
ſibl

ſible to imitate the like. And thoſe ſtones were ſuſtayned and ſtayed by Buckles and Fermillets of Gold for more firmneſſe, and the Ioynts and Commiſſures of Squares made with ſo great Artifice, entrenched and inſerted the one within the other, to keepe ſure and conioyne all the worke, that in beholding them they were ſcarſe diſcernable how.

Moreouer, in the largeneſſe of the Crowne that enuironed the Table by the aſpect aboue, there was an order of Stones in faſhion of little Oualls that were agenced and holding together, and enfiled with little joncks of Gold, as raiſed the luſter: and theſe Quall Stones were thicke ſet the one with the other; and the whole Table was as it were Chayned about with this threed of Oualls. A little aboue this Chayne of chayned Stones the Maſter Goldſmiths had laboured a Girdle of Flowers, and Tuſſies of all Fruits, ſo inter-tyed and following together ſo well, that by their eminent riſings amongſt the Boſſes of

Circuting Crowne, you might se
Grapes tyed together; Eares o
Corne, Dates, Aples, Oliues, Rose
and many such like; amongst whic
many Precious Stones set and boun
in Gold, in Colour, Forme, true an
natiue semblance; representing thos
Fruits by an Admirable Artifice
And with this Adornment was th
Corinshes and Fronti-speece of th
Table enriched all about: and so wa
this Worke of Fruits keeping orde
with the Quall Stones aboue sayd.

To all these Decorations are ad
ioyned other burnished Workes, cu
into Sculpture; and in part wit
Iouets and Verges of Gold, beauti
fying all the Circuite of the Table
So that the Two parts which prese
themselues to the sight, with th
Beauty of the Crowne vnto th
place where are the feete of the Ta
ble, one might see a like Beauty, an
Daintinesse of Doublings; still Lustri
ous what part soeuer of the Tabl
were turned.

They had made the Plate of all th
Table

Table ſolid and maſſie, of the thickneſſe of foure Fingers : to the end that they might more firmely and ſixtly bind in the feete and treſſles to ſtrongly ſuſtaine it.

Theſe Feete were put vnto the Crowne without being ſo perceiued, and were firmely ioyned with Buckels and reſorts: in ſuch manner that the Table might bee ſupported and well ſitting howſoeuer the Table were turned, and yet ſtill ſhining to the eye. In the Superficies whereof was repreſented in a faire worke the Flood *Meander*, running with his ſinewes, returnes, and windings; in the Channell of which, one might ſee a Splendor of Precious Stones, repreſenting his rowling waues, which Chingle was of Carbuncles, Emeralds, Agatts, and all other ſorts of Precious Stones, ſparkling with their natiue Luſter.

Neere to this Flood there was an interlaced Worke as a Wreath of Haire, (a thing admirable to behold) ſhewing in its aſpect a Geometricke

Figure, made of *Christall* and of *Amber*, and this Figure was square solid: of which all the squares were equall, and the Angles oblicke of the foure sides. In this polished Figure was shewed the formes of the beholders, as if in a faire Mirrour. For the rest, the Ingenious hand of the Master workemen had made the feet of the Table like to *Flower-de-luces* of whom the Flowers turning shell like backwards, sustayned the Table; the sayd *Flower-de-luces* thick with Leaues, sprouting vp as from within: this foote was sustained and stayed in this manner.

There was a Stone of a Carbuckle, of which the streach was twelue fingers; hauing the forme a Rocke made in a Precipeece, and had about 8. fingers of largenesse and vpon this stone was borne vp the burthen & waight of the Tresse. Vpon this lifts vp a *Lyerre* or Herbe string, which twining about the sept of a Vine, embraced him euen the top, the Grapes hanging about

on all parts: In this Table were foure feete like in disposition and proportion of workeman-ship, and of all foure was one selfe-same perspectiue: and so well were these things accomplished and perfected, by most excellent and ingenious Manufacture, of men Inuentiue and Ingenious; that not onely the aspect of things true, were made as it were false and illusiue to the eyes, but also one might heare the leaues rattle by stirring of a little winde mouing them one against another: so were all things laboured euen as it were to the Life and Naturall, euery thing representing a liuely Image of what it was made to represent.

More, the Tressles of the Table were moueable, and to bee remoued on all ends; wherein there was a secret of Workemanship which could not bee seene or perceiued for the greatnesse of the worke: and by the meanes of certaine Clasps, all was to bee borne together, although one could not perceiue eyther Creuis,

Ioynt, or Closing: For the Table w
no more then a Cubit and a halfe b
in all, yet therein, and on, was gr
expence bestowed, and many Tale
employed.

For after the King had resolu'd n
to exceede the measure and greatn
of that which was in *Hierusale*
all that hee determined to lay vp
one much greater, was imployed
the Decoration of this, and muc
more: So that all was done and a
compliſhed moſt beautifully, a
with wonderous Art, and was e
cellent and admirable according
the Kings wiſh.

Of the Veſſels, Cups, and Viols of Gold.

THe two Cups from the baſe to the middle, were all cut in a ſcaly worke; and betwixt euery two ſcales, ſowed with precious ſtones, the radious ſhine whereof, made ſuch a reflect to the eyes, that it beate backe the ſight with a dazlement. The Tower of theſe Cups was girt with a ſculpture of the flood of *Meander*, of the hight of a Cubite; all enuironed and enterlaſed with diuerſity of ſtones, of ineſtimable beauty and eſteeme. Neere the flood, there was a treſſe of haires of gold, with tuffes ioyned together from the boule aboue, to the bottome, being ſpread in cleare wayes, as a net of threed:

In the middle parts whereof, were to be seene many precious stones, disposed in forme and figure of a Scutchion, amongst whom there was onely a space or interuall of foure fingers; where the splendour made the grace of the Worke more pleasant to the eye; vppon the lippes and border of the Cuppes, there was a Crowne interlased with Flower-de-Luces, Bunches of Grapes, intermixt one with another, and wreathed like Cordage, and so running all about: These Cups so accomplished with more then rich Workeman-ship, helde more then two Mettrets.

But the Tankerds of Siluer were adorned & decorated yet with much more beauty, in full worke and polishment: for within they were so resplendant, that one might see all things, more to the life, then in a mirrour. And it is not possible to tell how the figures of all things were represented to the naturall, by the polishment and sparkling bright

esse of them, which were so bright
nd shining, that if you had put one
f the Siluer Cups by one of Gold,
hen one of the Siluer, and so one of
old, and so followed this order,
ey made an admirable shew, and
mpossible to be long lookt vpon; for
e shine gaue such a lightning from
ne to another, and the rayes pene-
rating one anothers luster, that it
hen dazled and beate backe the point
f the sight, so that no soule was a-
le long to behold them: For if you
ad turned your eyes to a Cup of
old, they were so incountred with
he order and splendor of the workes
ariety, and with the force of the
ight and radiation, and would so
lance at the poynt of the sight, that
ou could hardly holde them from
winckling, so as you should be for-
ed to turne thē elsewhere, or not too
tedfastly to behold their fulguratiō:
And if you lookt vpon one of Siluer,
more great effusion of light shed all
broad: So that your eyes taken with
dimnesse, you were not able to dis-

cerne

cerne throughly the ſtructure a
manufacture.

For the Veſſels and Viols of Gol
they were wrought with ſuch i
gene, that the middles were enric
ed with cluſters of Grapes; the v
ges and lippes with bunches and
wrapings of leaues of Myrthe and
Oliues, bound together in mann
of a Crowne, about all the mou
parts, and all ſet with precio
ſtones, according with the ſpac
and opportunity of the places: So
I aſſure you, the Maiſter-worke-m
had ſhewed their Arte in imbelli
ing and ornifying euery thing, w
an ambitious deſire to honour th
ingene, and to exalte the magn
cence of the King: So that in all
Treaſors, neyther in all the Ca
nets, or other whereſoeuer, w
not to bee found any thing ſo rich,
faire, nor ſo precious, as were the
Royall Workes.

For the King that had his Hono
in ſingular recommendation, the
had imployed all ca e and diligen
a

nd prodigally ſpread abroad all mag-
ificence. For vppon his owne vo-
ntary hee came often to viſite the
Vorkes, conuerſing and mingling
is aduice with the Maiſter-Golde-
mithes, making them to change,
ow this now that, according to his
ntaſie.

Likewiſe he forbad expreſly, that
hey ſhould not ſtirre from their bu-
ineſſe to any place, vntill all were fi-
iſhed and accompliſhed, as hee
would haue it, ſo that all was moſt
rtificially perfected in moſt excel-
ent manner, as well to giue acknow-
edgement of his illuſtrious excel-
ence and high place, as alſo for the
dignity of the Pontiffe, which ſat in
ſo high a Reſpect, to whom theſe
hings were intended.

Surely the multitude of ſtones, of
which ſome were ſo rare, as ſcarſe
knowne, yet beeing of meruailous
greatneſſe, amounted to the number
of fiue Thouſand: And yet for all
that, the Worke-man-ſhip was of
greater eſteeme then all: and all be-
ing

ing valued, it plainely appeared th
both precious ſtones, and curio
Worke-man-ſhip, exceeded by fi
times the Golde therein imploy
both in beauty, and eſtimatio
Concluſiuely I eſteeme, that I ha
formerly Written, may yeelde y
ſome delight in knowing theſe Ra
and curious things, the true lo
and ingenious goodneſſe of the Ki
therein.

Now what followes, ſhall d
clare the Diſcourſe of our Voya
to *Eleazer*: And becauſe you may
full vnderſtand all Circumſtances,
will deſcribe you firſt the Prouinc
or Citty of *Hieruſalem*, and then th
Region about it.

Of the Citty of *Hieruſalem*, and the Region about it.

WHen wee arriued neere to *Hieruſalem*, we diſcouered the Towne ſcituated in the Mountayne, in the iddle of all the Prouince of *Iudea*, uing thereby a farre ſtreaching proectiue to the view. In the head of e Mountayne is ſcituated the Teme, in moſt goodly view and appeance, which truely is a faire thing ſee: About the ſame is a girt of ree Curtaines of Wals rayſed in the yre, to the height of ſeauenty Cuits, and of conuenient thickneſſe in roportion to the height, which ironeth all the Decoration and trim f the Temple, with an excellent beauty

beauty and magnificent Worke: T
ſight of the Ports, the conexion
euenesſe of the ſtones, the Fro
ſpeeces and Butriſſes, the faces of
Portals, ſhew with a luſtrious be
ty and excellency of Workman-ſh
and one might plainly ſee, that in
this ſtructure, all things did m
magnificently abound, and that
charge had bin ſpared.

Without the Temple, there w
a vayle by which the Temple
cloſed; round this vayle was han
trauers from the magnificence of
Portals, yeelding a very pleaſing ſ
ctacle; and Principally then, whe
little Wind roſe from the Paueme
and entring within the vayle, runn
from low to high, making volatt
and replies like Waues, and moou
delightfully with puffes follow
one the other, reciprocally and ſ
ceſſiue blowing.

Within the Temple there was
Altar accompanied with a Chimn
very Properly and conueniently bu
acording to the place for the victi

ere to bee offered. The ſtayres to
cend thereto faire and euenly diſ-
ſed, according with the Magnifi-
nce of the place, both for comeli-
ſſe, as alſo for the eaſe of the Sacri-
cators, who were inueſted with
arments of Linnen moſt ſubtill and
ft. The fore-part of the Temple
oking to the Eaſt, turnes the backe
the Weſt, and of him are the ſpa-
s compoſed and meaſured by faire
mmetry, in all dimention and ſhew
Beauty very excellent, and Worke
good grace.

The floure is paued with Stones,
e Receptacles of the Waters which
ey ſhed in great quantity, in waſh-
g the Victimes after that they haue
t their throats, are hidden in con-
nient places; for in the dayes of
ir Feaſt, many thouſand of
ctimes are offered, by meanes
hereof is ſpent ſo great quantity of
ater, that one would deeme there
ne ordinarily a great quicke Foun-
ne. But this is a thing yet more
mirable, and almoſt vnbeleeuable:

the

the greatneſſe of the Conduits of the Waters which are vnder ear which are vnder ground in the Te ple, and ſtretch fiue Stades in rou neſſe. And to conduct theſe waters to their Receptacles, there are Pi of Lead cloſed within the Wal drawing in all parts vnder the Pa ment of the Temple, by which waters void themſelues after Beaſts are waſht: likewiſe m Spouts and openings neare to Baſe of the Altar, which are knowne to all, but onely to thoſe w ſerue to the Sacrifices: and by th too the blood of the Offrings in li manner runnes and purgeth.

VVe coniectured the great qu tity of waters there ſhed by t manner. For the *Iewes* hauing led to walke out of the Towne m then a League long, they ſhew vs a place, where we might heare noyſe of the waters which ranne der the earth, which ſeem'd to m bee ſuch as when one voids water whole Tunnes.

Of the Sacrificers.

BVt all the former was as nothing in respect of the Worth, Honesty, and Silence of the Sacrificers and their Ministery. For without solicitation they set themselues to their businesse, every one according to his Estate and charge, without staying for any commandement: Some kindling the wood, others the Oyle, others ringing the Wheat-flowre; others the Odours *Aromaticke*, others the flesh; euery one shewing his readinesse with an excellent dexterity. For taking the Calues by the thighes, although they waighed more then two talents, they lifted them in the Ayre, with an admirable facility, and not more handsomely then easily; in such manner, that they neuer fayl'd to place them where they should bee.

They did the ſame with the F
dels of Sheepe and Goates for all
ferings, and Victimes were to
without ſpot and fat.

Moreouer, there was a place p
pared for their reſt, where they
lay, and roſe moſt willingly and
ligentiy, without being called or
ked; and ſo ſet themſelues to th
buſiueſſe in their ranks, one after
other: but alſo with ſo great ſilen
that although they were ordina
about 700. Miniſters, without
ckoning a great Troupe of thoſe t
offered the Victimes, yet it ſeem
as if they all had beene but as one m
all things were done with ſo great
ty and Reuerence to God.

Of the great Pontiffe ELEAZER.

THat wee had of greateſt admiration amongſt other things, was when wee ſaw *Eleazer* preſent himſelfe to the Sacrifices in his glory and Maieſty, cloathed in his habite and Robes, in Pontificat; all ſhining with the luſter of Precious ſtone, for to his Accoutrements hung all about little Bells of Gold, yeelding a ſweete Harmony, amongſt which he had alſo Garnets of maruailous colours, and all was ſeparated with diuerſity of Flowers. Vpon his Veſtiment he wore a Girdle which girt him very comely; and the worke was of moſt faire Colours. Vnder his breaſt hung that they call the *Rationall*, which where there was 12. Precious ſtones of diuers colours ſet in Gold, in which was written the Names of the Princes of euery *Tribe* which were

from the beginning: and all was moſt reſplendant in their naturall, (almoſt beyond beleefe:) his head was adorned with a Royall Bonett, vpon which was ſet a Myter of incomparable Beauty, together drawing vp the Coyfure to a Highneſſe Royall. From this Myter was dependant a Plate of Gold, vpon the fore-head of *Eleazer*, couering his eye-browes; in which was Written the Name of GOD in Sacred letters, a ſpectacle in truth full of great Glory and worthy of ſuch Myſtery: for with this Dreſſe the ſhine and redoundance was of ſuch ſhew and worthy dignity, that it might beget a trembling feare in thoſe beheld him: So as this Pontiffe was repreſented to the beholder as it were a figure of God. Briefly, euery thing being by vs contemplated, held our ſpirits in a ſuſpence and amazement through their beauty, for the manner and decoration of one thing & another drew our vnderſtandings euen by force maturely to conſider them.

Of the Fortreſſe or Caſtle of *Hieruſalem.*

FRom thence we aſcended to viſite the Fortreſſe: It is Scituated neare to the Temple in a moſt faire ſeate, muniſhed with many Towers made of Stones of extreame greatneſſe. And by that wee could vnderſtand and know it is the Bulwarke and Propugnacle of the Temple, to the end that if there hapned any Sedition, or impeteous hoſtile Inuaſion, no body ſhould enter by force within the cloyſture of the Temple which is neare: and is defended by the high Walles of this Fortreſſe, ſcituated in a place of precipitate ſteepneſſe, hauing his Sentinels and Munitions with Engins of Warre.

This place is kept and guarded by a Garriſon of luſty young Souldiers, robuſt and ſtrong, which are eſtabli-

ſhed by all the Towers within, and are ſuch, that for their merits to their Country, are held in worthy eſteeme: They haue no liberty to goe out of the Fortreſſe, except vpon Feaſt-dayes; and then with great Solemnity onely part of them, and to the re-change of Guarders, and they dare let no perſon in; for the Captaine of the place there vſeth ſuch watchfull diligence when he iſſueth, and amongſt them makes ſuch watch and diligent ſearch, that hee cannot bee circumuented by any Spy, as it fell to vs; for wee could but two enter, and that without Armes & by great intreaties, and that onely to ſee the Sacrifices: for hee told vs, and that with an oath, that all thoſe which are of this Garriſon, which are in number 500. haue ſworne to admit within but at moſt fiue perſons at a time: Becauſe the conſeruation and preſeruation of the Temple conſiſts in the keeping of this Fort, which if it ſhould bee taken and held, the Temple had no other defence.

Yet of the Towne.

THe greatneſſe of the Towne, by that we could iudge, ſtretcheth in circute ſome forty Stades; A Citty certainly worthy to be regarded, both for the beauty of the Wals, and diſpoſition of the Towers. She is comparted in faire, ſtraight great ſtreets, and thoſe well Paued, where there is many little Lanes and Chanels in opportune and conuenient places: So as this Citty that is ſeated in a Mountayne, with great eaſe one may mount and deſcend. Alſo the entries of the ſtreetes, there are cut out ſteppes in forme of Scaffolds, which one mounts by ſtayres as it were open Galleries, where the moſt eminent Perſons walke more high then others, which haue alſo meanes to Walke by places, which are a little low; and theſe banked wayes (as it were) are in the moſt

principall ſtreetes, to the ende that thoſe who beare the holy things, ſhould not bee contaminated with foule neſſe and durt: By which one may iudge their Anceſtors haue wiſely and with good reaſon, choſen ſuch a Place for the ſeate of the Towne; meaſuring and ordayning ſuch commodious choiſes in all things whatſoeuer.

Of the Region about *Hieruſalem*, and of the Policy of the *Peſants* or Country *People*.

THis Region is ſpacious and faire ſtretching from one ſide towards *Samaria*, and the Neighbouring *Idumea*, which is a playne Countrey: On the other ſide, the Coaſts are faire and fertile. And it is no merualle if this Region is ſo abounding and fertile of it ſelfe, and therefore plentifull in all good fruites; being alſo

lso that it is cultiuated by the indu-
try and great care of the Countrey
People: And it is not heere, as it is
commonly ſeene about good and great
Citties, placed in good and fertile
Lands, where the Peſants are idle,
careleſſe; and for the abounding plea-
ſures and voluptuouſneſſe of Citties,
deſpiſe their Labours: And as we ſee
Youth is taken with delights and idle-
neſſe, and ſo become effeminate and
tender. Which truely befell to *A-
lexandria*, a Citty Rich, Opulent,
and Abounding in all good things:
Where the Youth of the Countrey
that vſed to follow Country workes,
ſtaying and amuſing their rough con-
dition with theſe pleaſures and vo-
luptibilities; forgat their Countrey
buſineſſe, labour, and become idle &
ſloathfull.

And for theſe cauſes doubtleſſe,
their Iewiſh Kings ordayned that
theſe Peſants ſhould make no abode
in the Citty; and that no Creature of
them ſhould dwell but in his ruſticke
houſe, longer then twenty dayes;

and

and that vnleſſe for great, vrgent, and important reaſons, becauſe they ſhould not looſe their time. Wherefore by Statute it was ordayned that all Proceſſe, and Controuerſies of Law ſuites, ſhould be determined in fiue dayes, and no delay to ſtretch further then to the fifth day: And ſo this was Publiſhed and promulgated a Law, and the reaſon thereof delegated to the Iudges and Miniſters of euery Region, that the Peſants ſhould not ſojourne or make abode in the Townes (as is ſayde) becauſe of the Demurres of their Suites, neglecting their Country buſineſſe, which might cauſe damage and loſſe to the Reuenues of their Prince, amoyndring & diminiſhing his Tributes and Dues, ariſing from theſe Labourers.

I ſpeake all this at large, becauſe we were aduertiſed hereof in Diſcourſing with *Eleazer*. The Peaſants therefore are very carefull and diligent in their Labours and Menagery, by reaſon whereof in ſuch a multitude of People, the Region is

all planted with fruite Trees, abundant in Corne and all ſorts of Grayne in all parts: The Vineyards cloathed with Vines, and it is not poſſible to tell the number of Palme-Trees, Oliue-Trees, Figge-Trees, and beſides paſturage for the rayſing of Cattle, which they innumerably breed vp, ſo as they haue not onely a place, as it were, of choyſe to this purpoſe ſo commodious, but alſo an vnderſtanding care ſtill to condition it ſo for the maintaynance and entertaynement of ſo great a multitude of people; and they haue not better appointed this courſe for the Villages, but alſo that thereby they might fully furniſh and beautifie their Townes. Beſides there comes abundance of Aromaticke drugges, of Golde, and precious ſtones to them from *Arabia*. For this Prouince is expoſed, as it were, a Faire or generall Market, to all about them for Trafficke and Commerce.

The Citty is full of Tradeſ-men, hauing no want of any thing may be

be transported by Sea, for it is succoured & furnished by the neerenesse of the ports of *Ascalon*, of *Iaffet*, of *Gaza*, and of *Acra*. Cities founded by their Kings, for this purpose of furnishment; and those Cities we haue named, are to all conueniences for this Towne, not to be too neare off, or too farre from one the other, so as it is very easie to haue all things necessary in a short time, with assurance of the wayes to the goers and Commers.

The Region is watered throughout by the Riuer *Iordan*, in whom Water neuer fayles: This flood arising from that side of the Sunne rising, enuirons not lesse then sixty thousand paces. In the best and most fertile Regions bordring this flood, heretofore inhabited and Conquered those Valiant troupes of *Iewes*, which in their times Conquered the Countrey, and passed this Riuer, being in number more then sixe hundred thousand.

This *Iordan* swells and increaseth in

n the Summer, and ouer-flowes the Neighbouring fieldes like the *Nyle*; ouering a great part of the ground, nd then fals into another Riuer by *Acra*, diſgorging themſelues toge-her into the Sea. There are many o-her Torrents which haue their Ori-ginall and courſe towards *Gaza*, and *Azota*; which haue their ſerpentine courſes through all the whole Pro-ince.

The force, ſtrength, and aſſurance of this Region, conſiſts in places of hard acceſſe and euill to come to, and are ſo naturally ſtrong, for all the Country is inuironed with Moun-taines, Rockes, and Precipices cut ſtraight downe as it were by the plomet, In other parts, it is inclo-ſed with Riuers, Concurrents, where-of the Vallies and the Plaines is for-tified with great Ditches and Tren-ches. On the otherſide, the wayes are ſo narrow and troubleſome by turnings and windings, too and a-gayne, that with great difficulty thoſe that Trauayle by Land, come to the great

great Citty. They say also they we
wont in former times to drawe
mettals from the Mountaines of t
bordering *Arabia*: But since the ti
that the *Persians* had domination, th
Quest of mettals was left off; t
charge being more then the gayn
and the labour vnprofitable; yet th
say this excuse was inuented by t
Inhabitants of those places, to t
end that those Earthes should not b
swallowed vp in the hollownesse
the Mines, so that the Earth beei
open, passage could not bee giuen
Strangers in those straites.

And so much for these things, Br
ther *Philocrates*, I haue discouer
vnto thee. Now I will declare th
which concernes the Law, and h
Interpretation and first Trans
tion.

Wha

What the Translators of *the Holy Law were.*

THose which were choſen were very honeſt and vertuous men, excellent in all Knowledge, deſcended of Noble Parentage: and not onely vnderſtanding in their owne *Iudaicke* Learning, but alſo paſſing well ſeene and exerciſed in the *Greeke* Letters; for they were reſerued men and alwayes ready to be employed as Embaſſadours vpon occaſion: For which they were, as it were, purpoſely bred, and ſo proper, and able to iudge of thoſe things and courſes as the caſe required: And were thoſe that Conſtructed the Publicke Aduerſements, and gaue Anſweres with great ſufficiency touching all difficulties concerning their owne Law: and had marualous promptitude, both for

for Orationing and giuing Iudgmen
They were men cleerely voyd of a
barbarous Inciuility, but of good an
ſweete Condition, and complexione
as it were to follow their prope
manner of Liuing and Eſtate in a Me
diocrity and moſt prayſeable Mod
ſty: ſtill ſtriuing aboue all things t
excell all others in Wiſedome an
good Knowledges, and in theſe e
deauours conſiſted all their Study,
ſteeming no other ſearch more th
how to excell one the other in acce
ſible graciouſneſſe, and ſweetneſſe
hearing and anſwering: ſo that eu
ry one of them were eſteemed of
their *Tribe*, as men worthy to ha
Preheminence and Principality f
the Vertue that was in them.

And it is worthy the noting
what Honour they held *Eleazer*, a
in what Reſpect hee held them: F
beſides that hee Writt to the Ki
concerning his care of their conue
ent returne, hee recommended a
that with a louing and great deſi
and with a great affection theſe reu
re

rent Persons to *Andrea*; desiring by many propoſes and requeſts, how we ſhould with our Credits and Grace with the King, make them all fayre way.

To which we made anſwer, that as theſe things were matters of our eſpeciall charge, ſo wee would bee anſwerably carefull to diſcharge our ſelues, with all due care, ſo that we deſired he would not too much trouble himſelfe therewith; for that they ſhould therein bee abſolutely free. I aſſure you (ſayd he) I am therein ſomewhat, and not a little troubled, and not without iuſt cauſe. For I know the King, a Prince ſo diligent, a Louer of vertuous and worthy Persons, and how induſtriouſly he ſeekes them; that there is no place free from his deſires, when he heares where ſuch are, that excell, or are noted for Knowledge or Prudence: And I haue beene aduertiſed, that he vſeth to ſay that which is moſt true, that in ſuch manner of men dwels & conſiſts the force and defence of his

Kingdome: and in eſpeciall when he hath neere about his perſon, good ſtore of iuſt and prudent men, which haue prouident Councell to giue him, leaſt all may fall. Which I perceiue well by thoſe he hath pleaſed to ſend hether.

And we profeſſe in modeſt earneſt, that wee ſend not theſe perſons vnto him, to ayde him in ſuch his affaires of his Republicke; but for a generall profit and an Vniuerſall good of all his people, in which regard nothing ought to be refuſed, or what we will not indure. For although the forme of well liuing, conſiſts in the obſeruation and accompliſhment of the precepts and Commandments: Neuertheleſſe it is better learn'd and taught by the Knowledge and experience of the things themſelues, then in the ſimplicity of the Words. By this ſpeech and ſuch like, wee can to know what great affection *Eleazar* did beare to theſe Perſons.

O

Of the Anſweres made by ELIAZER, vpon certayne poynts of the Law of MOSES.

IT behoueth alſo we touch briefly the Anſweres *Eleazer* made vs, being asked by vs: For knowing the *Iewes* make great curioſity & eeme of the obſeruances and diffe-nce that they put vpon their meates d drinke, according with their aw; and of certayne Beaſts they e-eeme vncleane and infected: Wee eſtioned ſaying, ſince all things are one and the ſame Creation, and ceiues one ſelfe-ſame ſubſtance; herefore it is that ſome are reiected infectious, as well to eate as to ndle; ſo that it ſeemes the Law reateth more prolixiuely then pro-rly.

Eleazer then answered, you kno
not (sayd he) what vertue and p
priety, custome hath in regard
well-liuing, and what mutations a
changes she brings in humane thing
See we not that those who conue
with the Euill, let themselues run
to a course of corruption in manne
whereby they become Wretched
their liues after: In the contrary, th
that custome and acost themsel
with men Wise and Prudent,
though they are yet ignorant, cha
from good to better, and beco
happy and fortunate. The which
Law-maker considering, resolu
his ends to Piety and Iustice, h
not onely taught vs all wee ought
do by Words; but shewed vs all
Examples, and forbidding vs to
Euill, putting before our Eyes
causes wherefore GOD hath crea
euery thing.

First, he hath taught that G
is One and All, by the Power
whom are Gouerned, and consist
all things; and that He is presen

ll places; and without Whom, No-
ing can remayne in its being, be it
euer ſo little; and that Nothing can
e hidden from Him, whatſoeuer
nen do vpon Earth neuer ſo ſecretly,
uen what men do and thinke with
hemſelues, or what they plod and
ontract with another, all is to Him
otorious and Naked before his Eies.
or He ſees the things to come, as
f they were preſent: Moreouer, He
ith his gracious Goodneſſe teacheth
hat when any one intends to Worke
uill, that he may aſſure himſelf it
annot be hidden, and pretends by
ll the Law, no other thing then to
hew the power and ſtrength of our
ood GOD.

Being then heedfull of the begin-
ing of theſe things, he ſheweth that
ther people who haue opinion that
here are many Gods, are themſelues
more powerfull then the Gods they
y folly adore. For they affirme foo-
iſhly that the Images and likeneſſes
hey frame of ſtone, or of Wood, are
he repreſentances and formes of

thoſe who haue brought ſometh
profitable by their inuentions, to
common vſe of their liuing; and th
they Worſhip, proſtrating themſel
vpon their knees before them.
they are out of their right ſences,
indeede out of themſelues! and if
demaund of them what is their
uentions: they alleadge ſometh
produc'd from Nature, as a th
prodnc'd, Created, and Compo
by the fore-ſayd Inuentors, althou
ſuch neuer thereto put their hands,
which they ſufficiently prooue th
blind Wils and Beaſtiality. For i
well knowne, that if there be q
ſtion of any good inuention, t
there may be found at this day p
ſons more Learned, more ſubtile,
more prompt to inuent any go
thing, then thoſe haue done, w
haue bin in theſe times long ſince pa
yet they are not therefore ador
as Gods, although the Sage *Greek*
eſteemed ſuch Inuenters worthy
Honour. What ſhould I ſay of t
Aegyptians and of their Neighbou
whi

which are heerein more madd then the others who haue brought in diuine worship to bruite beasts, others vnto Reptiles; which out, as it were, of common reason and all vnderstanding, making Sacrifices to the liuing and dead, immolating to them Victimes? whereby the Wise and Prudent Law-maker being instituted of God, in the knowledge of all things hath compar'd and fortified vs as it were with a Trench and Palisado, and with inexpugnable Endowments, hath enuironed vs with a Wall of Iron, to the end that beeing innocent in the Soule, and pure in the Body, wee should not mingle our selues in what fashion soeuer with other Nations, and that reiecting all follies and vaine opinions, we should adore one onely GOD, which hath power ouer and vpon all Creatures.

For this the Priests of the *Egyptians*, Princes of the People (although they fayle in many things) name vs men of GOD, and agree with vs in many things: becau[illegible] o-

ther People hath not this Religion t
Adore one onely God, accordin
to the Truth as wee doe: For tho
giue themselues ouer to Gurman
disings and Drunkennesse, buildin
vp shadowes, amusing themselu
with no other things but pleasur
and belly-cheere. Of which there
no one of vs hath so much as though
but all the course of our liues is im
ployed to the onely knowledge o
Vertue and Diuine power, to th
end wee fall not into Sinne, and be
not polluted by the conuersation o
such people in any manner what e
uer.

Hee hath also defended and arme
vs on all sides with Purity and Ho
nesty, not onely in our Drinke an
Meate, but also in what wee handle
touch, see, and heare; for hee hath
reduced and brought all things be
fore our naturall reason, euen so a
all things haue their being from on
Power: so as with a most profound
vnderstanding, hee hath ordayned th
things which wee ought to vse, and

also

alſo thoſe we ought to abſtaine from. I will alleage you one or two for example: to the end that if you take heed to the words and plaine ſpeech, you cannot thinke that *Moſes* hath not taken ſuch paines to ordaine his Lawes, becauſe of Rats, Weaſels, and ſuch things.

For it is neceſſary you vnderſtand, that hee hath very well and wiſely ordayned all things to the Honeſty of liuing, hauing regard to Purity and Cleanlineſſe, and to the correction and amendment of manners. And as for Birds, and flying Fowles, hee hath permitted vs to eate ordinarily of ſuch as are tame and are different from the others in purity and cleanneſſe, and that liue vpon Graine and Seeds: as are Pigeons, Turtels, Peacocks, Partridge, Geeſe, and ſuch like. And thoſe hee hath forbidden vs to eate, they are wilde, rauenous; liuing vpon fleſh and Carion, of proud natures, enclin'd to rapine, and prey, and ſuch as by force ſet vpon others, and ſeeke not their liuing but

to

to the damage, hurt, and iniury of the other Poultrey which are gentle and tame; but those fierce ones not onely assayle those of their kinde, but also seaze vpon Lambes, Kidds, and euen vpon men yet liuing, or halfe dead.

Our Law-maker therefore noting this by way of Similitude, and by a certaine way of Translation taken from the Nature of such Fowles, hath pronounc't them vncleane and infectious; willing to reduce and bring all things to the consideration of Purity and Cleanelinesse of the Soule; to the end that euery one being admonished by ordinary and houshold examples, may vnderstand how it behoueth to vse Equity and Iustice, and that it is not granted to man be he neuer so strong, powerfull, proud, bold, and audacious soeuer, to rauish by force that of anothers, nor doe iniury to any person, but that is conuenient; hee orders the course of his life to the imitation of the Fowle which I haue spoken of, who liue by Graine, leading a gentle and peaceable life: And

that it is not lawfull to vexe and trouble any perſon of our kinde, nor rampe away his goods by force, as doth thoſe Beaſts hee hath prohibited to eate; and not to vſe force in whatſoeuer cauſe which is ſhewed by the Nature of Beaſts that are not wholy depriued of Sence. You vnderſtand then the cauſe for which he hath forbidden vs the vſe of the ſayd things, that is to ſay, by reaſon of the Inclination and Nature of euery Beaſt.

You may therefore now well conceiue how our Law-giuer *Moſes* hath beene carefull in all things to correct our Manners, and eſtabliſh them by the things to which wee are accuſtomed, and there to regard the Nature of bruite beaſts: for where hee hath licenſed vs eating the fleſh of foure-footed beaſts, who haue two and the hoofes clouen: is the ſigne and ſignification that wee ought to part our operations into right and bounty by this compartiment and ſigne hee enioyneth vs to bee inuen-

tiue

to Iuſtice. For the which cauſe wee are ſeperated from other Nations: to the end wee bee not polluted with Sin by their frequentation and company. For many people of the *Gentiles* are ſullied with Impiety by mixture of one with another, and not onely ſuffer the Prouinces and Cities to bee ſpotted, infected, and diſhonoured with the ſin againſt Nature, but are fouly ſtaind with the vncleane blood of Child-bearing Woemen, hauing no feeling or ſhame to cómit Inceſt with their owne Daughters, from which things wee are wholy ſeperated.

Moreouer, where hee hath noted to vs the ſigne of this Diuiſion, hee hath alſo aduertiſed vs to bee heedfull by the ſame Character, being in the ſelfe-ſame ſubiect; for in all places where it is printed by their tract, it giues vs mention of this Diuiſion and ſtill admoniſhment to the afore-ſayd. He hath adioyned that they ſhould be ſuch as chew the Cud: By which he manifeſtly admoniſheth vs to haue

this

this rumination in memory & courſe of our Actions: for what ſignifieth this chewing of the Cud, but that we ought ſtill to haue in our mindes a continuall recordation of our liues and acts, and ſo by a frequent meditation the duty to which wee are bound, and that wee ought to doe. For euen as the life of the Body is intertayned in ſtill Cogitating; ſo is our Spirit nouriſhed in reducing to memory her functions. And for this cauſe, he ſayth in the Scripture, *Haue GOD ſtill in thy Memory and Thought, which hath made in thee ſuch great and admirable things.* If this thou truely conſidereſt, thou ſhalt finde it great and admirable indeed.

Reaſons for the *Iewes* choice and diuerſity in Meates.

For firſt, thou ſhalt behold the Architecture of the Body, the diſtribution, and tranſfuſion of the Elements, the Conexion and tying of all the Members; a thing truely worthy of admiration: But it wilbe more admirable, if thou takeſt regard to the compoſition of the ſenſe, which

is

is giuen to euery member: If thou weigheſt the actions of the Vnderſtanding; if thou conſidereſt the Inuiſible moouings, and how in euery of them there ſhines a vigour, and acuity of Spirit, from whence is proceeded the inuention of Artes, euen almoſt innumerable.

Wherefore not without cauſe, *Moſes* commaundeth vs to haue in continuall conſideration, that all things haue beene eſtabliſhed and related exemplary by the DIVINE Power and Prouidence; for ſo hath he finiſhed and contermined euery thing, according with its time and place: Recalling alwayes into the memory the conſideration of GOD the Lord Ruler and Creator of the whole Vniuerſe.

And if wee will begin with that which concernes Eating and Drinking; hath hee not wel and prudently commaunded that we ſhould giue prayſes and thankes to GOD when we ſit at Table? In which hee hath not permitted vs to deuiſe or Diſcourſe

course of any thing in the world that should make vs forget or deface in our memories the power and prouidence of GOD.

Wherefore hee hath ordayned we draw vpon the Doores and Ports of our houses such Inscriptions as shall moouе vs to actions of thankes, still to renewe our memories: GOD and his goodnesse in our thoughts, shewing by a most euident signe, that all our Study ought alwayes to bring to the memory Equity and Sincerity, and that the thought ought alwayes to represent GOD before our eyes.

Also hee hath ordayned, that not onely when wee sit to the Table, but when wee rise, that wee prayse the Workes and Deeds of GOD not onely with words, but also with a sober and reuerent countenance: reducing into the memory the perpetuall mouing of the Heauens, and that this alternatiue and successiue Nature is not onely Diuine, but also incomprehensible to Man; Thus to you is expounded

Order of meates.

pounded the reaſon of the diuiſion, the remembrance thereof by Reminiſcence, concerning the cleft of the hoofe, and in Beaſts their chewing of the Cudde which you haue propounded: aſſuring you that there is nothing ordayned which is ſuperfluous or improper for the vnderſtanding of the Spirit, but by this figuratiue manner and vſe, hee hath accommodated all things according to Verity.

Alſo the ſayd Law-giuer by a like figure hath admoniſhed vs from falling into Iniuſtice and ſinne, by the hearing or too much relying vpon our Eloquence, Prattle and leaſting, which wee may learne in the conſideration of vilde Beaſts: for the Weaſels are of a filthy complexion: as alſo Rats, and ſuch like Creatures, which he hath forbidden vs to handle or touch. For Rats they make all things foule, infectious, and hurtfull: and are not onely pernicious to eate, but wholy vnprofitable to man in all things. And Weaſels are a kinde of vermine which are yet more foule,

more

more infectious, and the most filthy and vncleane of all those we can speak of. For they conceiue by the eares and bring forth their little ones by the throat, which is a thing abhominable in Men, when they heare any thing, receiuing by the hearing any accursed folly, to vtter & augment the fame by their tongue and report, and to exagerate the fame by words odious and bitter. Whereof there comes many times cause of great inconuenience, and that which of it selfe is foule and filthy, they fill and multiply with more great wickednesse, and depravation, by all the meanes they may.

Wherefore your King as we haue heard say, iustly makes the race of such men to be punished with Death. I thinke (sayd I then) that by such you meane the *Emphanists*. For the King punisheth those without ceasse or mercy, by Proces, by Torments and sufferings, euen to infamous death. They are the same (said *Eleazar*) for their idlenesse and negli-

Calumniators, false reporters, or Spies. Some Copies call them emplanists.

gence brings nothing to Men but perdition and moſt dangerous ruine and deſtruction.

And likewiſe our Law commands to doe no wrong or damage to any perſon eyther by deed or word. See then how I aduertize you in briefe, and ſhew you that all our actions by the Law, are addreſſed to Iuſtice and Equity: and that our holy Scriptures aduoucheth not any thing that is euill beſeeming, nor to bee done impertinently and with choller: But wee are commanded that in all our liues wee beare our ſelues towards all perſons, both in all our operations, and negotiations iuſtly and graciouſly, neuer putting out of our memories GOD the great Dominator.

Now to whom could it ſeeme otherwiſe, but that *Eleazer* had well and pertinently ſpoken of thoſe beaſtly Vermine, Reptiles, and ſuch filth, and of other Creatures alſo; ſhewing thereby very properly, that all the Letter of the Law tended to no other

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end then to iuſtice, and to forme and well addreſſe the manners and wils of Men.

Further, he declared concerning the oblations of Calues, of Sheepe, and of Goares, making thereof a faire diſcourſe: ſhewing that it was their cuſtome to chuſe ſuch Beaſts from the Folds, and from Heards of houſhold and tame breed, to make with them their Offerings to GOD: neuer offering Sacrifice with wild or harmfull beaſts: becauſe thoſe which made ſuch oblations, and them offered, ſhould not conceiue any height of heart, or bee puffed vp with pride of minde; but inſtructed by the gentle and ſufferable nature of the Victimes, and that they ſhould make their profit from ſuch examples, to become humble and gentle, and to alwayes haue in their ſacrificing their ſpirits ſtretched to GOD the Creator of all things.

Hitherto *Philocrates*, I haue framed vnto you, by Writing these memorable things, considering the desire you haue to learne and to know: the which I haue done, to the end that by this little you may vnderstand the Maiesty of the Law, the Causes and naturall considerations that in it are contayned, and now I will come againe from what wee are digressed.

Returne

Returne of the Ambassadors into *Alexandria*, with the Doctors of the *Iewes*; and how the King adored the Holy LAVV seauen times with teares in his eyes.

ELEAZER then after the Sacrifices were accomplished, as was vsuall; Hauing chosen the Persons as is before specified, to send vnto the King; hee sent him also many fayre Presents, which indeede were very Magnificent. When therefore wee had taken leaue, and parted from him very amiable, with his salutation of Peace, and were returned into *Alexandria*, our arriuall was incontinently shewed to the King. And soone after *Andrea* and my Selfe entred into

the Kings Hall ; wee making moſt humble Reuerence, and preſented to his Maieſty the Letters of *Eleazer*. Then the King as very ioyous that the ſucceſſe of this Voyage had ſucceeded ſo well to him, hauing obtained the perſonages he ſo much wiſht for, made the troupe of thoſe were there about their petitions and ſuites, to auoyde ; and commaunded that the Doctors *Iewes* ſhould bee incontinently cald, ſooner then they expected ſo to be ; For the cuſtome of the Countrey is, that when any Ambaſſadours arriue for any buſineſſe they are ſent about ; it is not permitted that they be preſented to the King, if they are not Ambaſſadours from Kings, or of Signiories and excellent Common-weales, without great difficulty to haue Audience, vntill thirty dayes after their Arriuall, and ſometime longer ; according as the King ſhall haue reſpect to the dignity and greatneſſe of thoſe which ſent them.

But the King hauing made anoydance of

of those he esteemed not necessary to this Entertayment; remayned in the Hall, there walking vntill the Doctors were presented vnto him to do him their Reuerence.

Who being introduced did their duties in deliuering the Presents sent to the King from ELEAZER. Likewise they Presented him with diuers skins of *Parchment*, exceeding fine, smooth, and delicate, bound to one to the other, by a binding that was rare and excellent.

In these Skins was the DIVINE LAVV of MOSES in Letters of Gold, and in the HEBREVV Language; a thing truely admirable to looke vpon.

The deliuery of the HOLY LAVV or Sacred Bookes of MOSES, in Hebrew characters to King PTOLOMY.

As they presented them to the King sitting in his Estate: The King presently turned towards them, regarding them All, the one after the other; and then demaunded of them the Bookes of the LAVV: Then they displayed the Roules involued in these skins of Parchment or Vellame afore-sayd. Which the King

ſeriouſly beholding, remayned as one ianiſh'd a pritty ſpace. Then after adored the HOLY LAVV by ſeauen times, ſaying theſe Words: *We giue you thankes, my Maiſters, and much more him that hath ſent them hither, and the High GOD aboue all, of whom theſe are the Sacred Words.*

Then the ſayde Doctors, and all thoſe who were aſſiſtant with the King, ſhewed great tokens of ioy with plaudities; and there fell teares of Ioy from the Kings eyes; as wee ſee many times, that exceſſiue contentments will draw teares from the Eyes, eſpecially in excellencies that are of ſpirituall condition and inclination.

Then the King commanded that the Skins and Bookes of the LAVV ſhould be returned into their places. Which done, hee ſaluted them ſaying: Reaſon will, graue Sirs, that firſt I do you Honour and Reuerence, becauſe I haue made you to come hither, of which I giue you my hand,

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to the ende, I assure you, that this very day shalbe to me the Day, that all the dayes of my life I will hold great and memorable, and shalbee Celebrated euery yeare with feasting; because you not only come to see me; but in like sort it happed, I obtayned a Sea-fight agaynst *Amigonus*. Wherefore wee will, that this very day you reioyce your selues in Feasting with vs.

Incontinently hee commanded the Princes should be inuited: Amongst whom he did me the Honor to make me sit. Moreouer, he caused to be put foorth in full shew, all the rich mooueables, wherewith the Pallace Royal was, in great Feasts vsed to be decked; In like sort, hee commaunded they should make ready Lodgings very neare to the Castle, in the most sumptuous manner they could: And in like sort the King ordayned, that the Feasts should bee readied in most Opulent and Magnificent manner, could be possible. And then the King commaunded *Nicanor*

his

his Chiefe Physitian to bid *Dorothea* Controuler of the House, (as from the Will and Commaund of his Maiesty,) that he should, and that with all dilligence, deliuer all things necessary for euery one of the Doctors, as well for their vse, as for the adornment of their Lodgings, and that without fayling, as from the ordinance and commaund of the King, which incontinently was accomplished with great celerity by many hands: As wee see is conformable in great Cities, when they prepare to make great Feasts and publicke Banqueting, when there is chosen Comissaries which are ordayned to furnish euery one of that is in his charge and office: The establishments of the King who assisted in care, euen himselfe, and his people in Truth, were not troublesome people, grumblers at their paynes taking, or vnwilling to their Commaunders; for they furnished with all freenesse and Ioyfulnesse and with Honour, all they saw requisite and necessary, executing the com-

Nature of good Officers and Subiects.

commaunds of the King with pleasant and ioyfull countenances; so was the King fully serued, and freely Obayed in this, and diuers other Respects.

For *Dotothea* was very liberall and Magnificent, and very carefull in his charge and Office, which was chiefly to haue in regard the Furnish for these graue and Reuerent persons, not vsing things formerly adopted to such vses, but choyse and fresh stuffes, sparing nothing was in his power.

He assigned to euery one of them his Couch of Ease, besides his Bed, with fayre Ornaments, as the King had Commaunded. Moreouer, the King would that the halfe of them should be so placed and seated at the Table, that they might bee face to face against him, and the others here and there from his Seate Royall; Forgetting nothing might any wayes do them honour, or might serue and accommodate their very thoughts.

After the seates of the Table were well

well and magnificently placed and prepared for euery one; the Kings commaund to *Dorothea* was, that all thoſe that came from *Iudea*, ſhould haue Victuals diſtributed, and ſuch as they deſired, according to the faſhion of their Countrey, and ordinance of their Law; Neuertheleſſe, that they ſhould be furniſhed therein abundantly; as alſo for their Oblations, Vowes, and Sacrifices, according to the cuſtoms of their Nation.

After all theſe Ceremonies, the King prayed one of them, named *Eleazer*, the moſt aged of all thoſe came with vs, to make the Prayers. Who as he was very Venerable, being then riſen from his Seate, began in this manner.

GOD Almighty fill thee, O King, with all goodneſſe, and giue grace to thy Wife, and to thy Children, and that thy plenty may bee Permanent, without alteration or change, all the courſe of thy Life and theirs.

Par ily

Hardly had he ended this Prayer; but there rose a bruite and exclamation of ioy, with a pleasant murmur and plaudite, that lasted a pritty while.

Thus all things being disposed and prepared to iouisance, all the Company betooke themselues to make great cheare, and those who attended vppon the Table, were very ready and dilligent to their Offices, as the Controler had ordayned them: Amongst those who serued at the Table, were the Children of the King, and all the most greatest Peeres and Lords.

Custom of Egypt was so.

AN-

Anſwers of the Doctor Iewes to the Queſtions, propounded by King PTOLOMEVS PHILADELPHVS.

WHen the time came, and occaſion preſented it ſelfe for Diſcourſe, the King by certaine pauſes, began to aske them by order, and as they were plac'd at the Table; according to the age of euery one: to him therefore that was ſet moſt higheſt, hee made to him this Queſtion.

How he ſhould maintaine his Kingdome whole and ſafe vnto the end?

AFter the Doctor had a little ſtudied, he anſwered, you ſhall great

great King dispose the estate of your Kingdome very well and wisely, if in all, and by all, you giue your selfe to be an Imitator of the sweetnesse and Debonarity of GOD: vsing Patience and Sufferance, rayſing to Honour those which are Worthy, and bringing the high and ambitious proud spirits to repentance and knowledge of themselues, by shewing them Humanity, Affability, and faireneſſe of acceſſe. To the other.

How he might bring all things to good end iustly?

IF in all things (answered he great King) you haue your eyes and thoughts bent vpon your actions, taking heed to your selfe: you shall doe nothing which shall not be well done; and if you consider that the Sense and Reason proceeds from God, of whom wee ought alwayes to haue the feare before our eyes, and before all our operations, for that is the meanes neuer to goe astray. To the other.

How

How hee ſhould haue friends agreeable to himſelfe?

IF they know (Great King) that you thinke not of any other thing then that is good and profitable; and for the vtility of the People: and that you doe ſo, conſidering that the wealth that GOD giues to humane kind: hee giuing according to the want of the Body, ſuſtinance, to ſuſtayne the life, health of body, and other goodneſſe. To the other.

How hee ſhould purchaſe good reputation in expedition of affaires both in doing Iuſtice, and puniſhing offenders?

IF you ſhew your ſelfe reaſonable and equitable to the right of euery one, and if you execute nothing againſt Malefactors from your abſolute power and by affection, you may get knowledge, if you take into your remembrance the prouidence

and

and diſpoſition of GOD, which granteth the requeſts and wiſhes of thoſe are worthy : and to the Malefactors and vicious, he ſhewes that to them is hurtfull, eyther by worke and expence ; or by terrours and dreames ; alſo hee chaſtiſeth not the ſinnes of men according as they haue deſerued, nor according to his great power, but ſeekes their amendment ſweetely vſing all gentle meanes. To the other.

What hee ſhould doe to bee invincible in Warre?

IF you put not your truſt in the force of Armes, or in your Puiſſance, but that you call vpon GOD inceſſantly for his aide, to that is your Iuſt buſineſſe, and hee will adreſſe and conduct you with Counſell and deſignes. To the other.

By what meanes he may make himselfe terrible to his Enemies?

IF you bee prouided of good Armes, and of a ſtrong Army, and of all furniture of warlike Engines; neuertheleſſe that you take heed that for a time all this your preparation bee as it were throwne behind you, and neglected, as if you eſteemed it not; for before GOD disbands the Terrour of his power, hee giues a certaine truce, and then hee comes withall his prouiſion to put the vnderſtanding of men in amazement, feare and dread. To the other.

What thing may be to him moſt profitable and beſt in this life?

THat is Great King, to haue in perfect Knowledge that God is the Dominator Soueraigne of all men: for wee haue not the power of our ſelues to addreſſe our Counſels to all worthy

worthy workes; but it is GOD that ruleth ouer all things, that leadeth and conducteth to perfection the Actions of all humane affayres. To the other.

By what meanes hee might ſaue his goods without loſſe of any thing, and ſo to leaue them in the ſame eſtate vnto his Children?

IF inceſſantly you pray to GOD, (great King) that he will giue you good aduice, and good vnderſtanding in that you are continually Negotiating; and that you commaund your Children that they boaſt not themſelues, or grow proud eyther in Riches or Honour, but that they acknowledge and perſwade themſelues that GOD hath inlarged all that they haue, and inioy by his free benignity and liberality; and that for their part, they poſſeſſe nothing which proceedeth from themſelues. To the other.

By what meanes Hee might beare patiently good and euill Fortune.

IF you conſider in your ſelfe (great King) that all humane people are Created of GOD, vnder this Condition, to bee afflicted with great miſ-fortunes in the beginning, and then after to come agayne into proſperity, and to haue well and ill alternatiuely. For there is no man in this World that is not ſubiect to ſuch alteration, or that can auoyde it. But it is requiſite he pray vnto GOD that hee will bee pleaſed out of his free goodneſſe to reduce all your Eſtate into Tranquillity.

The King then approouing this reaſon, ſayd, that they all had well and pertinently anſwered. But after (ſayd he) I haue asked one demaund yet behind, I will leaue queſtioning, becauſe we may returne to our reioycing, paſſing the reſt of this day in merriment; and ſixe dayes hence wee will Learne that for the preſent wee inter-

intermit. And ſo he put foorth this Queſtion, to the other.

What is the end of Magnanimity.

IT is to be content, when there happens perilous accidents, after one hath prouided by good Counſell to come to the end of his affayres: For GOD giueth good ſucceſſe to Negotiations, that are conducted by good and profitable Counſell.

To this anſwer, was made acclamations and applauſes of prayſe, by all the Aſſiſtants. And the King turning himſelfe towards the Philoſophers which were there, in good number.

I am (ſayde hee) of opinion, that theſe Men are excellently ornified in Vertue, and that they haue great experience in all thing, beeing they haue ſo promptly and pertinently, at the ſuddayne anſwered to ſuch high Queſtions, ſtill founding their ſpeeches alwayes in GOD.

Then a Phyloſopher named *Menedemus Eretrienſis* anſwered the King in this manner: Truely Sir, conſidering that man is a Diuine work, which one may know by the Fabricke of the whole World; it is a thing well-beſeeming and reaſonably fitting, that we begin with GOD; and found in him all the efficacy and elegancy of our Diſcourſe. The King approouing his ſpeech, all the Company betooke them to make cheare and to iouiſance; and ſo the Feaſt laſted till Night, in great pleaſance and recreation.

Vppon the morrow, the Tables were diſpoſed in the ſame order, and the Banquet continued. And when the occaſion came to make interrogations as pretented. The King began to addreſſe his Countenance to thoſe were in the ranke of anſwering next to thoſe were in the former day queſtioned, beginning at the eleauenth, after the ten precedent.

What

What is the meanes to well Rule or Gouerne a Kingdome?

THat is first to wel rule ones selfe, and not suffer himselfe to be transported with pride and ouer-weaning, through the affluence of much hauing, and Worldly honours; and not to desire any cruell thing, or agaynst due, by a lofty fierceneſſe. Which if you consider of well (great King) and ponder well in your minde, esteeming all things as they iustly are. You shall reckon all that you possesse, as it were nothing: Thinke also that GOD is full of all goodneſſe, and hath no neede of any thing; which cogitation you ought to fixe in your minde and Spirit, as firmely as the humane spirit can contayne; and not too couetously wish the ouer-flowing abundance of Worldly greatneſſe and riches, to thinke thereby the better to Reigne. To the other.

How hee ought to chuſe the beſt things?

IF you haue alwaies regard to that is iuſt and equitable; and if you cenſure things vniuſtly and wicked to be put priuation of Life; for GOD hath ordayned great and abundant goodneſſe to iuſt men. To the other.

How I may auoide the vnreſt, that many times comes to vs by dreaming.

YOu aske me, Great King, a moſt diffi cult Queſti on, for one can giue no order to things that trouble the Vnderſtanding by troubleſome Dreames. For we are ſometimes led by our ſenſuality fore comming, from eyther

eyther which hath beene, or from the obiects presenting themselues to our view. Whereby wee many times thinke dreaming, we are sayling vpon the Sea, or wee are passing ouer Riuers, sometimes we are in earnest businesse, then that wee flye with Wings, mooning from place to place, and such like things that are euen ridiculous to waking trueths. Moreouer, things to which we haue great Appetite and desire, troubles our Fantasies by dreames.

Wherefore (great King) I am of opinion that with all your power, and that all you say and doe, let still all your intention bee addressed to Piety and Holinesse; to the end that persewering in that manner, you shall bee inuironed and fortified on all parts with Vertue, and shall shewe your selfe inuiolable against all Voluptibilities. And on the other part, that you take not by force from another, that to him iustly belongs; because the things of which we most intreate and most busie our selues in waking, commonly

commonly appeare fantaſtically vnto vs againe in our dreames, led into our fantaſies by our affections wee had to them: but when you conduce all your affections, operations and affaires to the Butt and White of Vertue and to honeſt ends, then ſleeping and wakeing you ſhall be at reſt. To the other.

By what meanes he ſhould doe nothing vndecently?

IF in all things you conſider that which appertaines to your Eſtate, and that which is in your power: to the end there eſcapes not from you any vnworthy thing or vnfitting to your high degree, neyther in deed or word? Alſo you muſt conſider, that all your ſubiects ſtill ſpeake of you, iudging all your acts, and cenſuring your courſes. Further, conſider how you are expoſed to flatterers; that deuine vpon your very thoughts by the diuerſity of your carriage and countenance, by which they

they will bee ſhaping out their owne ends: but in this great King, you ſhould know well how to direct your ſelfe: not ſubiecting your ſelfe to any perſon that may charme you with his Syren flattery, or diſguiſe the truth by diſſimulation; for God hath endowed you with great Ciuility in your behauiour accompanied with grauity and readineſſe.

The King then applauded the anſwere with great ioy, and gaue leaue to all the Company to goe to their reſt: yet preparing them all to their meeting at the Feaſt the day following which was ordered as the former; they being met and as before the time preſenting it ſelfe for diſcourſe: the King made this Queſtion to the firſt of thoſe that yet had not ſpoken.

What is the moſt difficult thing to a King?

THat is, to command himſelfe, and not to ſuffer himſelfe to bee guined with Appetites and euill affection.

fections. For all Humanes haue a certaine naturall inclination whereto they many times aptly ſuffer themſelues to bee led, as their concupiſcences will guide them, ſome to Banquets and drunkenneſſe, other to paſtimes and voluptuouſneſſe, where the greateſt part of the Multitude ſuffer themſelues to tumble: But Kings that ſhould haue their thoughts more high, for they are ſolicited by the greatneſſe of glory and honours to ſettle their actions to conqueſts, and to ſubiect vnder their obeyſance Peoples and Nations. Neuertheleſſe this is greatly prayſeable to hold a meaſure in all things, and to conſerue carefully that which GOD hath and ſhall giue you, and not ſo much as to wiſh for that which is out of reaſon, or vnworthy of the high glory of your place. To the other.

What is the meanes to carry no enuy to any person?

IF before all things you consider in your selfe and memory, that riches, honours, and greatnesse are gifts of GOD to Kings, of whom no person hath true right to command. Wherefore if any would make himselfe participant of this glorious prærogatiue, he will neuer obtaine his end, for it is a gift of GOD. To the other.

What is that he ought to doe to meprize his enemies?

IF you become gracious and fauorable towards all persons exercising liberality without respect of Amity to any body. Likewise in that you receiue from others not to shew your selfe vnthankefull to the seruices and good-turnes you haue receiued from them, for that is a signe of the grace of GOD. To the other.

How

How hee might continue in Glory and Honour?

IF you be towards others and abone all excellent in Liberality, and magnificient in good deeds, accompaning the same with a good grace, neuer will glory and honour abandon you: and it behoueth you still to pray to GOD that such vertues may perpetually assist you. To the other.

To what Persons he should doe honour?

THey esteeme commonly (Great King) that we ought to doe honour to those that we especially loue; but for my part I am of opinion, that one ought to doe all the honour that one can to the enuious, and to be towards them gracious and beneficiall with all our power: to the end that by such meanes they may be induced and drawne to doe that which is good, beneficiall, and profitable; in which

which wee muſt implore the ayde of GOD, who in inſpireth the vnderſtanding: to the end that hee may accompliſh in vs this perfection. To the other.

What perſons he ought to gratifie?

FAther and Mother (Great King) before all perſons. For GOD hath eſtabliſh'd a great Commandement to the duty wee owe to our Father and Mother: giuing therein but a ſecond place to friends, the which hee hath named ſemblable in ſpirit. Further I eſteeme it (Great King) no ſmall happineſſe that you prouoke all the world to loue you. To the other.

What thing is more worthy then Beauty?

THat is Piety, for ſhe her ſelfe is excellent Beauty aboue all the others, and her puiſſance conſiſteth in Charity the which is a gift of GOD,

GOD, which you haue; and with her you ſhall poſſeſſe all good and all vertues. To the other.

By what meanes one may recouer greatneſſe and glory loſt?

BEing (Great King) that if you bee full of Clemency, Debonarity, and gracious to all the world, (which are things drawing and attracting the loue of the people,) it is hard if you looſe your greatneſſe. Of the other part great preparations for Armes promiſeth a great aſſurance, but thoſe who fall into ſuch accidents, it is needfull then they abſtaine from the things that made them fall into ſuch inconuenience: and thence forward they acquire friends, by giuing themſelues to exerciſing equity, and bearing themſelues iuſtly: for good workes are gifts of GOD. To the other.

How

How hee ſhould liue without ſorrow?

IF you offend no body, and that you ayde euery one, doing Iuſtice to all the world. For from ſo doing one gathereth ſuch pleaſant fruites as they ſhall liue alwayes pleaſantly. Neuertheleſſe wee ought to craue of GOD that the accidents which comes againſt our hope, bring vs not damage, as death, ſickneſſes, and ſuch like inconueniences: the which can doe you no damage, if that you bee full of Piety. To the other.

What is the thing of the World worthy of the moſt great Glory?

THat is, to ſerue GOD: not by Sacrifices, neyther by oblations ſo much, but by purity and ſincerity of Spirit: and to conforme himſelfe to the will of a ſimple and liuely faith. Which if you doe (Great King) you

will imprint firmely in your heart, that all you haue done, and ſhall doe hereafter, ſhall be euident and diſcouered to all the World.

After theſe things the King with a high voyce, ſaluted them all, attributing to them great praiſe, and ſo did alſo the aſſiſtants: eſpecially the Philoſophers which were there preſent: and not without cauſe, for theſe Perſonages were excellent in deeds, and in words, putting alwayes the foundations of their Anſwers and Opinions in GOD. This done, the King began to reioyce in this Feaſt and Banquet merrily.

The day following, the Tables were couered in the ſame manner as before, aod all the Lords aforeſayd being ſet to the Table, the King taking his opportunity of Deuiſing, began to to interrogate thoſe who followed the others in the precedent day of anſwering; and made this Queſtion.

I would

I would know if Prudence may be taught?

PRudence is a certaine decoration and ornament to the Soule, flowing from the puiſſance Diuine, hauing propriety to receiue good things and to repulſe the contrary. To the other.

Which is the thing is moſt profitable to the health of the Soule?

THat is Prudence, which no perſon can acquire or obtayne vnleſſe GOD prepares his vnderſtanding to receiue it. To the other.

By what meanes may one ſufficiently and enough yeeld thankes to their Father and Mother?

IF you giue them no cauſe of griefe in the world, although there is

ſcarſe any perſon to bee found which can ſo gouerne themſelues, excepting GOD, Prince of all light, doe inluminate his vnderſtanding to all the actions of Vertue. To the other.

How he might be made couetous to heare many things?

IF you conſider (Great King) how much it is to you gainefull and profitable, to know euery thing Created: for by that meanes accommodating and comparing that which you haue vnderſtood to the quality of the times preſent, you ſhall haue the choice and election of that which to you ſhalbe moſt agreeable and conueniable, in which you ought alwayes to pray vnto GOD, that hee wilbe your ſuccourer; for from him proceeds all the accompliſhment of good workes. To the other.

What he ſhould doe, not to tranſgreſſe the Lawes?

IF you know that GOD hath inſpired the vnderſtanding of thoſe who hath

hath eſtabliſhed the Lawes, for the gouernment and addreſſe of the life of vs humanes: you ſhall well follow the Lawes. To the other.

What profit may ariſe to him by Parentage?

GReat King, if wee will weigh the accidents which happen, we ſhall finde, that when our Parents fall into any aduerſity, that wee receiue our part thereof, and are oppreſſed and alſo grieued with the greatneſſe of their ſorrow. And if there come alſo any proſperity and happy fortune wee are glad, finde content, and pleaſure, in which wee reioyce. And in verity, if the Parents are ſo well aduiſed that they can tranſpoſe and ſo intreate their affaires amiably together, and that all things betweene them be ſo well linked together by aſtriction of firme Amity: one neede not deſire a life more happy, and from the ſame there remaineth no other or further

bleſſing but onely to pray vnto GOD that hee will giue proſperity vnto all things. To the other.

How he might be free from all feare?

IF your conſcience be free from all knowings of former euill dealings, putting alwayes GOD before your eyes, for your guide and addreſſe of all your counſels to happy and good iſſue. To the other.

How he ſhould be readily prouided with right Reaſon and Senſe at all times?

IF you ſeriouſly bethinke you how to the importunate accidents of this humane life all the world is expoſed, putting often before your eyes the admirable changes that GOD hath ſent to men. How ſome are aduanced vnto riches and honours, others fettered with calamities and ſtrucke downe into extreame ignominy. To the other.

What

What meanes hee ſhould hold and follow, not to be vanquiſhed by idleneſſe, or by voluptuouſnes.

THe ſame to you (Great King) is eaſie that haue the Regiment of a great Kingdom; and by conſequent, ſo the management of great affayres. So that by doing according to your eſtate, it is impoſſible that you ſhall haue the leaſure to ſettle ſeriouſly your fantaſie vpon other things, then to your affaires, which will neyther promit nor permit any repoſe. For it is conuenient therefore, you be alwayes carefull of your charge, and to pray vnto GOD, that hee will giue you the grace to omit nothing of that which concernes your function. To the other.

By what ſignes he may know thoſe that would deceiue him?

IF you take heede in your ſelfe, what liberty euery one vſeth in

your behalfe: if hee hath alwayes ſo done, and if hee continueth the ſame faſhion ſtill, ſo to court you according to his will: Or if hee holds the ſame meanes in giuing you Counſell as a cuſtome, and if his conuerſation and manner of life is the ſame as before: And if hee hath forgot nothing of that which loue and obſeruance that hee owes you doth require. Briefly, if his affections and other faſhions of doing are changed. GOD inſtruct your vnderſtanding to fore-ſee the ſurplus.

Then the King gaue prayſe to all, naming euery one by his name, wherewith all the aſſiſtants reioyced. The next day when the King eſpied his opportunity in the Feaſt, he began to Queſtion the others in this ſame manner.

What is the moſt greateſt negligence of the World.

THat is not to hold an account of his Children; and not to take care for

for their inſtruction, to inſtitute them in Vertue and good manners & behauiour. For pray we not ordinarily to GOD & not for our ſelues, but alſo deſire him that it will pleaſe him to addreſſe our Children in all goodneſſe, and to impart to them Doctrine, and Wiſedome; the which proceeds from the grace of GOD alſo. To the other.

How he ſhould come to be a louer of his Country?

IF you perſwade your ſelfe, that it is a happy thing to liue and dye in your Houſe, and that peregrinations brings nothing but folly to the poore, and diſhonour to the Rich; for moſt people are of opinion that they haue beene chaſed out of their Countries for ſome miſdeed, debt, or forfeit. But to you (great King) you ſhall haue eaſily that which you demaund in doing well, (as you do) to all the World, for GOD will giue you a good ſhare in all your good affaires

faires and actions. To the other.

What one ought to doe, to liue agreeingly with his Wife.

ALthough that some race of Women are deficile and troublesome, and that opinion of themselues grow obstinate in their affections: Moreouer frayle, by reason of the imbecillity of the Sexe, and subiect to commit some faultes; yet neuertheleſſe it behoueth to temporize with them, and to vse them for our health and commodity, contesting not with them, nor contradicting them with the Spirit of frowardneſſe; for it is necessary to addresse ones life to a certayne Butt or End, as the Gouernours and Pylots of Ships doe by obseruing Land-markes, all which things are conducted by the order and Prouidence of our great GOD. To the other.

What

What meanes he ſhould, not to be deceiued?

IF you do all things by reaſon, you will not ſuffer your ſelfe to be perſwaded by the reports of detractors; but (as you are indowed with a very good ſpirit) put a difference betwixt the deedes and ſayings of euery one. By the meanes whereof you ſhall, ſo doing, that you ſhalbee out of the danger of being circumuented, accompliſhing your deſires in your deſignes: the which you ſhall proiect by aſſured iudgement; neuertheleſſe you muſt reſolue and thinke that the intelligence of ſuch buſineſſe, and the effect and execution of them, is the worke of the Diuine puiſſance. To the other.

What he ſhould do, not to be Cholericke at all.

GReat King, if you conſider that Hee of whom Dependeth the Life

Life of many, is the cauſe of the Death of abundance of folkes; when he executeth his Will with fury and choller, and it is a thing accurſed to extinguiſh the life of many by ambition of domination: But when the ſubiects conforme themſelues to the will of the Prince, humbly yeelding and obaying: What reaſon hath hee then to vexe himſelfe, and to enter into Choller? Moreouer hee muſt thinke that GOD who guideth and Gouerneth the Vniuerſall world, is not any way ſubiect vnto Wrath, nor heated with Choller; of whom a Prince ought to follow the benigne and ſweete goodneſſe. To the other.

What thing is that which may well be fore-ſeene by good Counſell?

THat is to Adminiſter well all things, by the Rule and Diſcourſe of

of Reaſon; and to conduct them to a certayne end and deſigne pretended; and to reiect all that, which is Vnprofitable, and contrary to right and reaſon; in ſuch manner that diſcouering the Spirit by euery thing, wee come to the head of our affayres, by good Counſell: But GOD by his Vertue makes all counſell aſſured and firme; and yours principally, becauſe you are giuen to the exerciſe of Piety. To the other.

What is it to Philoſophize?

THat is Well and Wiſely to argue and conſult of all things, which preſent themſelues and come vppon one; and not to ſuffer ones ſelfe to glide along in his Appetites; to deſpiſe all follies and vanities proceeding from Couetouſneſſe and Luſts; and to bee alwayes ready to the accompliſhment of good Workes, by good and iuſt meaſure, which to attayne vnto, wee ought to implore the ayde of GOD inceſſantly. To the other.

What

What is the Soueraigne grace of Hospitality?

IT is to shewe ones selfe not to be ingratfull, but mensurable and equitable to all the World, redoubling with bounty the pleasure you haue receiued from another; in such sort as you may beare the prize of Courtesie. For GOD exalteth the humble greatly, bearing great fauour and loue to those abate themselues to exalt and shewe Vertue to others. To the other.

What are the workes of most Durability?

A Person is esteemed to do a du[illegible] Worke, when he hath brou[illegible] to passe a weighty businesse and worthy of Reuerence; and when it is such as the Beholders durst not put their hands to it, for the difficulty and excellency of the businesse; and that he neuertheless suffers not any body that hath

hath trauelled therein to be vnrecompenſed. Likewiſe forgetting not to prouide for thoſe that hee hath conſtrayned to buſie themſelues therein of all things to them neceſſary. For GOD regarding all things in this world gratifieth men with Infinity of gifts, enlarging to ſome health of Body, and of Vnderſtanding, and many ſuch goods. Wherefore (Great King) you in the imitation of GOD ought to giue comfort to the afflicted: and to change their calamities into ſolace and reſt, being aſſured that what is done by iuſtice and equity, is of longeſt laſting, euen perpetuall. To the other.

What is the fruite of Wiſedome?

THe fruite of Wiſedome is, when wee haue committed nothing whereof our conſcience doth not remember vs knowingly; and when we haue paſſed the courſe of our liues in verity. For of ſuch things (Excellent King) there is ingendred in our ſpirits

ſpirits a very great contentment, and an infinite ioy, with a pleaſant voluptabitity. For you (Great King) you can neuer want hope in GOD, conducting your Raigne in Piety and Religion. Theſe Answers heard all the aſſiſtants, made ſignes of great Iouiſance with an applauding approbation. Then the King prouoked them graciouſly to drinke. The morrow when all the company returned to the Table, the King asked the others in this manner.

What meanes hee ſhould hold, neuer to be lifted vp with Pride?

YOu ſhall neuer bee blowne vp or lifted with Pride, if you keepe equally in your ſelfe, that is to ſay, if in all things you haue this Maxime imprinted in your ſpirit; that you which haue commandement vpon Men, conſider you are a Man alſo: thinking alſo with your ſelfe that God extermineth the proud and high minded, and that he lifteth vp thoſe who

What Counsellours he ought to haue neere his Person?

THose shall bee your Counsellours (Great King) which haue beene long exercised and versed in your affayres, and such as you know beare you great fidelity and loue; & those which know to conforme and accommodate themselues to your conditions: the light of GOD will discouer those which are worthy of such a function. To the other.

What is the thing is most necessary to a King?

THe loue of his Subiects; for by that meanes he will make a bond of indissoluable good will. To the rest, GOD accomplisheth that which one chuseth for the best. To the other.

What is the end of a Speech or Oration, in one pleading.

IT is, after he hath proposed your intention, perswading your cause

to be good, confuting the Obiections of your aduerſe party, and ſhewing them to be inept, worthleſſe and impertinent: But the mayne end is to march rightly in the buſineſſe in all affayres, and not to ſtray with ambages; for the true perſwaſion is a thing addreſſed from GOD. To the other.

☞

How hee ſhould accommodate himſelfe to diuers People in one Kingdome.

DOing and adminiſtring Iuſtice to euery one equally; and by the ſame you ſhall Gouerne and Rule them as you liſt: for the reſt, GOD inſpireth men with power to diſcerne the right of Kings. To the other.

In what things are we conſtrayned to be ſorrowfull?

IN the Calamities and Aduerſities of our friends, and moſt when we ſee that ſuch calamities are of long indurance,

indurance, and inevitable; and when they are therewith ſo attached, as to make them dye: For in ſuch griefes there is no meanes how we can take off our ſorrow, (& there were) there is no poſſible hope of remedy, nor any profitable to be found againſt ſuch accidents; with which all humane kind ſo are grieued. For to auoyde wholly all miſchances, is a buſineſſe rather for a DIVINE power, then a Mortall. To the other.

In what thing a man deprives himſelfe of Glory and Honour.

WHen a man becomes vntractable, and inacceſſible, by fierceneſſe and pride: for then vituperation comes vpon him, and priuation of honour followes him: for GOD, who is the Dominator of Glory, giues and takes it away, as ſeemeth good to him. To the other.

What kind of men he ought moſt to truſt.

TO thoſe who beare you ſuch loue, that neyther Feare, nor Auarice, nor Ambition, nor Couetouſneſſe, nor hope of Lucre, cannot at all haue any power to diuert them. Neuertheleſſe, the index of this Loue is not eaſily to be diſcerned; and in the ſame, it is needfull to haue Obſeruation by long ſpace of time, for thoſe which being neere to a King, aſpires to make themſelues rich, and ſpareth no meanes to plucke by his fauour, great hauings, and are naturally traytors. But GOD conduct (Great King) your Councell, that they may ſufficiently ſhew you, who are thoſe, that perfitly loue you. To the other.

What is that which conſerueth a Kingdome.

THat is, that the King take dilligent care, and giue order, that thoſe

thoſe who are in Office, and haue charge, commit no vndue things agaynſt the profit of the people: The which you know very well to do, for (as it ſeemeth) GOD hath giuen you a ſpirit very excellent. To the other.

By what meanes hee might keepe Grace and Honour?

BY Vertue: For ſhe is the accompliſhment of all fayre Workes, and trips vp the feete of Vice, as you (it appeares) know very well how to doe, by your excellent Bounty towards all perſons: Which in you is a ſigne of the gift of GOD. To the ther.

How in Time of Warre he might keep himſelfe ſtill in Tranquillity of Spirit?

IF you propoſe in your vnderſtanding, to giue order that your Lieutenants and Captaynes commit nothing that is Euill; but that

they contend by Vertue one with another, for the prooffe of their vertue, and further that they haue in you a perfect confidence, that you will haue their Domesticke affayres in a singuler recommendation, if it happen that they loose their Liues for, and in your Seruice. By this meanes you shall haue no Occasion to grieue your selfe, disposing all prudently by DIVINE Clemency, which will inspire you to vnderstand all that is good.

King PTOLOMIE receiuing this Answere with great Congratulation and Ioy, with a cheerefull Countenance, entreated them all to Drinke, shewing extreame contentment.

The seauenth Day, the Feast was prepared more great and more sumptuous then it had hetherto beene; because that many Ambassadours from Cittics were hither Arriued. Then all being set in their Order: the King finding occasion to deuise, asked the first of those that had not yet sayde

their

their aduise in this same manner.

How hee might bee resolued throughly by reason, and by Arguments?

IF you Weigh well the propositions which you shall hold, and the persons which speake, and the Subiect whereof they Treate: and that you often informe your selfe, and that in diuers manners, and by long interualls of time, of the estate of the aboue-sayd Affayres: For the Bounty of the Spirit, is an illustrate gift of GOD, by the which one may easily know and discerne all things. To the other.

Wherefore is it that many cannot Approach vnto Vertue?

BEcause Nature hath Created all Humanes, subiect to incontinence,

and prompt to voluptuouſneſſe; from whence iniuſtice and inequity is ingendred, and Auariciouſneſſe grows a gatherer. But the eſtate of Vertue which is faſtned to a ſublimed place, caſts farre away thoſe that by their Voluptuouſneſſe, are from her moſt diſtanced. For ſhee commaunds before all things, that Iuſtice and Magnanimity ſhalbe Obſerued, the which GOD giues, and is thereof the chiefe. To the other.

What is that which Kings ought to follow, aboue all things.

THat is the Lawes: To the ende that they ruling the liues of Subiects by iuſt and equitable Acts (as wee haue heard you doe,) Great King you ſhall gayne by this meanes immortall memory, in following the precepts and Commaundments of GOD. To the other.

Who

Who are thoſe that one ought to elect for Offices and Magiſtracies?

THey are thoſe that haue in hatred things vniuſt, and that are imitators of your affections: and that being drawne with the ſweetneſſe of prayſe, goe inceſſantly after good operations to come to glory and honour, to which certainely, O Worthy King, ſtill following Vertue you will attaine: For GOD is hee that crowneth with honour and glory, glorious Iuſtice. To the other.

What perſons ought one to chooſe for Captaines?

THoſe who are the moſt excellent in Iuſtice and Magnanimity, and that haue more reſpect to the liues of men then to a bloody Victory: For GOD is hee from whom Humanes receiue infinite goodneſſe, the which you ſhall follow in ſtill following the doing

doing of ſo much goodneſſe to your Subiects. To the other.

Who is the man worthy of admiration?

THat is hee who is exuberant and abundant in glory and greatneſſe, opulent in Riches, and ſublime in Puiſſance: and neuertheleſſe yeelds himſelfe iuſt and equitable to euery one as we haue heard, Great King, you doe; and the ſame ſhall make your ſelfe admirable to euery one. For ſo GOD will engraue this Solicitude in your heart. To the other.

What behoueth that hee exerciſe himſelfe in, when he is at leaſure, thereby not to be drown'd in Sloth?

IT is neceſſary to put into conſideration, and that with great diligence the diſcourſe which preſenteth it ſelfe to the vnderſtanding, touching the forme

forme and image how to liue: which one ought to haue inceſſantly before the eyes. Likewiſe to reduce into the memory, to what end, property, and vertue, were all things ordained: becauſe in the ſayd diſcourſe there is faire and honeſt paſtime conioyned with Science. For amongſt little and vild things, one finds many times ſomething that one is well pleaſed to chooſe and take; for the reſt (Great King) it ſeemes well to vs GOD hath ſo fauoured you with perfect bounty, that you will ſtill bee electing all vertuous behauiour and elegance, by the honour you beare to the ſtudy of Wiſedome. To the other.

In what things ought Kings moſt to employ their time?

IN the knowledge of Hiſtories, and in reading Bookes which entreate of affaires that moſt often preſent themſelues to him: in whom it is needfull that hee imploy much time. It behoueth moreouer that he enqui-

reth

reth for thoſe Writings that teacheth to conſerue Kingdomes, and to correct the manners of men: which to accompliſh with ſuch diligence as you doe, God will giue proſperity to your deſignes, in which hee will grant you an excellent glory farre aboue other Kings. To the other.

What Perſons ought one to inuite to Banquets?

ONe ought to call thoſe which are couetous to learne, and thoſe who often thinke how the affaires of a Kingdome ought to paſſe, and that know how to recount the liues of Princes: for there is nothing more pleaſant, nor more delectable then ſuch Company. For they are thoſe that are well inſtituted and inſtructed in the beauty of Knowledge, and haue God in high reuerence. The which thing it ſeemes you doe accompliſh well (Great King) as one may perceiue, by that wherein God hath ſent you proſperity and happineſſe in all

all your affaires. To the other.

Which is moſt profitable for the People, eyther to chooſe ouer them a King from a priuate perſon, or to obay a King that was Sonne to a King?

THe moſt profitable to the People is that which is moſt according with Nature: For although that ſome Kings Sonnes bee ſometimes rude to the People, neuertheleſſe thoſe which from priuate perſons come to bee lifted into ſuch Sublimity and Greatneſſe, becauſe they haue experienced Pouerty, and endured calamities and laborious trauailes of priuate perſons, they are more cruell then bloody Tyrants, and command their Subiects by force and intollerable violence. Wherefore the Ordinance receiued and accuſtomed, and the common faſhion of doing, is much more ſure and much better for Regiment, that it come from the King by ſucceſſion, from Father to Sonne

Sonne as it is with you (Worthy and Great King:) for your Greatneſſe and Excellency conſiſteth not ſo much in honours, glory, and great Domination, as in Clemency and Benignity. The which by (a gift from God) draweth and attracteth the hearts of all perſons to loue you. The King accepted this Anſwer with praiſe, and turned himſelfe towards the laſt ſaying.

What is moſt profitable to a Kingdome?

THat is, to hold and contayne the People in peace; and to giue order that Suites and Proceſſes of Law ſhould be incontinently and without delay adiudged definitiuely for ſuch things are executed when the Prince hateth the wicked, and ſheweth fauour and loue to good and honeſt men, and ſuch as bee vertuous; and that hee eſteemes it a great thing to haue ſaued the Life of one of his Subiects: as wee haue beene informed,

you doe (Great King) that haue in horrour Murderers, disposing and tempering all by Iustice. In which you adorne to eternity the greatnesse of your deeds, God hauing inspired you with a Soule deliuered from all fowlnesse of Vice, and illustrated the same with great Vertue.

AFter these Answers, there arose a great noyse of Congratulations and Applauses with an excessiue ioyfull acclamation, and the whole Hall was full of ioyfull rumour. The King then commanding silence, and taking his Cup, inuited them all to drinke: then addressing his Speech to the sayd Doctors, pronounced these words in the presence of all the Assistants. *I repute this day (my Masters) to be to mee very happy by your presences, for your Answers haue brought to mee a most great profit and instruction for the Gouernment of my selfe and my Kingdome.*

This purpose ended, hee ordayned that to euery one of the Doctors

should

ſhould bee deliuered 3. Talents of Siluer, and by and by gaue to euery one of them a Page to waite vpon them at their Table. So with great contentment to euery one the Feaſt tooke end with great praiſe to the Kings Liberality, who aboue all ſhewed a countenance of receiuing the greateſt ſatisfaction and moſt ioyfull content.

I Haue beene hitherto *Philocrates*, thus prolixe in the recitall of the buſineſſes, which I haue done, for the admiration I haue had of ſuch men and of their Wiſedome: maruelling at the promptitude of their Anſwers, and ſo pertinently anſwering to that which was propoſed to them vppon the ſuddain: ſhewing ſuch Elegance in their Speech as if theſe Queſtions had beene long time in premeditation: and that hee who had propoſed them, had thought of them long time before hee demaunded them: and yet their Anſwers were to him found ſo accordant as if they had about them

long

long before consulted together. Wherefore it is no maruaile that they seeme admirable, not to me only, but to the Phylosophers also, that were there present in the Company, and to all them were present, assuring you that such things are more harder to beleeue then one would imagine, in which I will not wonder, if the faith of the Readers be vanquished: For my part, what occasion haue I to adde dreames or falcities, seeing that all which I haue Written, is to be found in the Registers of the King, where it is held the greatest crime of the World, to finde falceneſſe in the least thing of the World.

I assure you then, that this Recitation is most veritable, contayning the Discourse of all the things as they haue passed in veritie, without mixture of any errour; for to this ende that I might best know the truth, I haue vsed this diligence to take out the Registers publicke, where wee may see recited the Bankets and feasts, together with the interrogats also

of the King; and the Anſwers which were giuen him, and all euen Word for Word; from whence I haue borrowed that I haue here Written. For you know it is the cuſtome to Regiſter and Inroule all that is done and ſayd, euery day ſince the houre that the King began to giue Audience, vnto the time the King went to bed; without omitting any thing that hee did, or was ſayd to his Maieſty: A thing and courſe truely, very profitable and well inſtituted: For by that meanes the Acts inregiſtred, beeing read of the day preceedant, if the King hath ſayd or done any thing that there is want eyther in his ſaying or doing, there is occaſion and meanes of amendment.

It was a Cuſtome to Regiſter what was propounded & Anſwered in the Kings of Egypts preſence.

Therefore, after I had dilligently ſearched the day Booke of the King, I haue Collected the ſame to you, here by Writing, as afore-ſayd. Knowing the great and good deſire you haue to know all worthy and extraordinary occurrences.

THE

The meanes holden by the 72. Doctors, in their Interpreting, or Translating the LAW.

THree dayes after these Feasts and Disputes, *Demetrius* conducted all these Doctors towards the Sea into an Ile; and entring vpon a Banke, passed a Bridge which drew towards the North, where was the place designed for this Assembly, and where they should make their Conference for their Interpretation of the LAVV.

It was a House of pleasant Scituation, and in a Triumphant manner vpon the Bankes of the Sea, very stately and minionly decked and trimmed: where aboue all commodities, there was great silence for the tranquillity of the Spirit, and repose of the vnderstanding. Moreouer there was all things necessary for the Life, carefully prouided and prepared with great conuenience and ease.

In this place *Demetrius* entreated them they would diſpoſe themſelues to the Interpretation of the Law, in which they began to trauell, diſputing, and conferring together of euery thing: vntill they came all to one generall accord and conſent, to reſolue in a true ſence aduiſedly. The which done, they ſet downe in Writing, that which was ſo by them compoſed and reduced into good order, the moſt learnedly, and the moſt eloquently that they could by the aduice and counſell of all, they put it apart, that the ſame after might bee put into the hands of *Demetrius*.

Their Colloquiums and Conferences laſted from the Morning vntill nine of the Clocke, and ſo riſing from theſe Diſputes, they went to take Recreation and Ayre for their health, after all things were ſumptuouſly adminiſtred vnto them. For *Dorothea*, who had the ſame in charge was therein ſo carefull, that there was nothing made ready for the Kings Perſon, but euery day they had

had as much of the ſame to euery ſingle perſon, and hee would once the day come to viſit them with courtſhip in his owne proper Perſon, and they ſometimes to ſalute with reuerence the King, and ſo returne to priuacy.

Euery Morning it was cuſtome to make their prayers to GOD, after they had waſht their hands in the Sea, as the *Iewes* accuſtomably vſe Lauations, ſo after to their readings and interpretations.

I was ſo bold to aske them why they ſo waſhed their hands before they made their prayers? to which demand they made this Anſwere, that this waſhing of the hands did admoniſh them to doe nothing wickedly, but to accompliſh all things of their actions to Piety, and Sanctity, becauſe that all the workes they doe with their hands might bee effected according to iuſtice, and truth, and cleaneneſſe, as we haue before-ſayd.

To conclude, theſe Perſonages being in ſuch Serenity of ayre, Beauty

of dwelling, Tranquility of silence, and Pleasantnesse of repose, and Royall entertainment, finished the worke vndertaken; and which is a note of maruaile, (they had so expressly taken order amongst themselues) and followed it with such care and diligence, that the Interpretation of Law was fully finished in the space of 72. dayes. *Demetrius* then seeing the Translation and Interpretation of the Law was so wel and happily brought to an end, made the meanes that the multitude of the *Iewes* then being in *Egypt*, were conuocated to the place where the Worke was then perfited: to whom hee shewed how all things had beene done, beginning with all circumstances of the Enterprize, and all in the presence of the Interpreters. To the King all the Multitude attributed great praise, and gaue infinite thankes, for being the mediate cause of so important a good, and a benefit of such excellency: Likewise they shared a part of the Honour to *Demetrius*, intreating him

him to shew them that fauour as to haue a Copie for their Princes, for to haue their aduice, and to deliberate vpon the profit or damage might arise vpon the same.

In this sort was the Law reuiewed, visited, and re-knowne in the assistance of the Princes of the *Iewes*, and of the Multitude, and of the Ambassadors of Townes, vpon the which spoken and proclaimed (the 72. Doctors being present) that all was well and holily Translated, and that all was most very well so: prouided that nothing thereof should be changed, and that all things should remaine in the same estate without alteration of the least thing, or title of the world.

As the Translation was thus approued of all, and the Decree made for the ratification of the same; *Demetrius* commanded that according to their custome, they should make Imprecations and Maledictions against those which should vndertake or should presume to adde any thing

thereto, or to transferre it otherwayes by changing, efficacing or-dering any thing whatsoeuer it were, vnto that which was so perfectly now written. And when all was perfected and accomplished in this manner, hee adjured the *Iewes* to hold, keepe, and preserue it inviolably forever: the which they promised to doe with great Ioy and Acclamation.

So *Demetrius* finding himselfe greatly satisfied, in himselfe; especially becauſe hee had beene a Conductor of the Worke: and that hee had giuen to the King such contentment in the happy execution and accompliſhment of his charge, and of this his felicity, made great congratulations to the King. Who hauing after with great diligence visited this Interpretation; and considered the profundity of the Sence of the Lawmaker, which hee admired with an astonished regard: hee sayd to *Demetrius*, how comes it to passe that none of the Poets or Historians hath

not put their hands to this Law, being that it is a thing of so high and perfect Excellency? To which *Demetrius* answered, that no body neuer durst touch it, as well for the reuerence of the same, as also that GOD hath forbidden it; so as some hauing presumed to attempt it, haue beene chastised with Diuine punishment. Whereupon they haue beene constrayned to desiste from their enterprize: For as testifieth *Theopompus*, which by a recitall of himselfe saith, that presuming to transferre into his History some secrets of the Holy Law, hee was afflicted more then 30. dayes following with a perturbation of his vnderstanding: But calling vpon GOD in the intervals and cessations of the most vehement fits of this his Malady, it was told him in his sleepe, this punishment was sent him from God for hauing presumed to prophane and falcifie things Sacred. So by this Vision he was corrected, repented and re-came to his good sences againe.

And

And sayd *Demetrius*, vpon mine owne knowledge, I affirme that *Theodorus* a Tragicke Poet willing to vsurpe something from this Law therwith to enrich his Poesie, lost his sight: Neuertheleſſe aduiſing with himſelfe, and concluding that this his audacioufneſſe was the cauſe of his blindneſſe, prayed to God for many dayes, whereby hee came againe to health.

The King saying that this was wiſely ſpoken, adored the Law: making Commandement that the Bookes of the ſame ſhould bee preſerued the moſt curiouſly and carefulleſt that might be poſſible: and deuiſing with the Interpreters benignely and graciouſly, prayed them that when they were in *Iudea* they would often come and ſee him.

Finally, hee gaue order that they ſhould be honourably remitted backe and conducted into their Countrey, promiſing them, that howſoeuer, and when they pleaſed to returne, he would entertaine them as his princi-

pall

all friends: so honouring them with faire presents according to their merits, and commanding that all things should bee made ready for the dispatch of their returne, vsing towards them all Royall Magnificence. Hee gaue to euery one of them three rich Habilliments, and two Talents of Gold, and an excellent Cup of the waight of a Talent. Moreouer, furniture for the whole furnish of a Chamber, ouer and aboue hee sent to *Eleazer* ten Table-beds or Couches of ease, which had the feete of Siluer, and ornified with all that was necessary to the full trim of them.

Further, hee sent him a present of 30. Talents of *Cilicia*, that is to say, ten Roabes, whereof the one was of Purple, and a faire Crowne of a 100. Tunicks of *Crespe*, of Viols, of Basins, and two Cups of Gold for the Sacrifices. After hee made intreaty to *Eleazer*, that when any of the sayd Doctors should desire rather to returne to him, then to remaine in *Hierusalem*, that hee would not hinder him

him by any meanes, for he protested he made great esteeme of wise mens company; and that hee would spare for nothing to draw them to him. In which he should well imploy his riches with Soueraigne content profitably, and not in vayne things, as doe some prodigall Princes.

Behold here, my *Philocrates*, the Present which I promised you; in which I hope, you will take more pleasure, then in reading vayne Fabulous Narrations, seeing that you vse to Whet and sharpen your vnderstanding in the exercitation of high deedes and gests: In which you haue imployed much time, which hath giuen me occasion now to Write you more worthy and excellent, and the best that I could chuse, because that betwixt vs, I would kindle a kinde contention, and emulation of aymiable Vertues; for the desire to haue and intelligence of things more worthy to be obserued, and which are the most excellent.

The end of ARISTEVS *his* Historie.

Proofes Concerning this HISTORY.

FOlloweth diuers Opinions of diuers Authors, Auncient and Moderne, concerning this Busineſſe and Tranſlation of the LAVV of MOSES. And firſt an Extract from the fourth Chapter of the fifth Part of the ſeuerall Collections of *Pietro Moſſie*, in which there fell (ſayth he) an admirable and miraculous hap, *viz.* How the 72. Interpreters being put ſeuerally into ſeuerall Cels, by the Commiſſion of the King, without poſſible meanes to conferre the one with the other, and that after they had made ſo ſeperated, euery one his Traduction, and being brought altogether before the King with all

withal their Traductions; the which neuertheleſſe were found ſo conform that there was not one ſillable more i the one, then in the other: Whic could not be without the eſpecia Grace and Operation of the Hol Ghoſt: As ſayth Saint *Augustine*, *Ireneus*, and *Tertullian*, who ſayt he had ſeene in his Time, and in *Alexandria*, the very Bookes Writte by the hands of the 72. Tranſlators who were in Hebrew and in Greeke As much alſo, ſayth *Iuſtin* the Phy loſopher, in the Booke of his *Aduertiſements*, that hee made to th *Pagans* and *Gentiles*: Where he ſait That King PTOLOMEVS, mad to be built without the Citty of *Alex andria*, 72. Halls, to lodge ſeuera ly the 72. Traductors, and there pro uided very Honourably for them al of all that to them was neceſſary: I the which place, the ſayd Tranſlators remayned, without ſeeing the on the other, vntill that ſuch their Tran ſlations were perfectly finiſhed. And he affirmeth alſo, to haue ſeene the

the Ruines and olde Walls of these buidings, which were kept as Reliques and things Sacred.

And although Saint *Hierome* and *Ruffinus* agree not in the number of the sayd Chambers, the matter is not great. Seeing that according to Saint *Augustine*, and many other Authors, euery Translator made his Translation a part, without conference with the other, yet all the Traductions found conforme.

And truely, how euer, when it is duely considered, it appeares a great Mistery, and may be held for a great Miracle this conformity of stile and of Order, to Translate a thing so long and so diuerse, although all the Translators had beene together, and that they had begun this Worke at this time.

For we see that it is enough to accord two men in one onely poynt, when they are to mixe some thing together.

After the Translation was finished, the *Iewes* that remayned in *Egypt*, and

and which had beene Verſed in their LAVV, recommended to the King, this *Holy Writing*; wherewith the King was right well content. And for certayne, according to *Ioſephus*, and *Euſebius*; King PTOLOMIE was aſtoniſhed at the *Holy Scriptures*, and rauiſhingly taken with their Miſteries: That hee demaunded of *Demetrius Phalerius* (who had the charge of his Library) ſaying how comes it that *Lycurgus*, *Solon*, and other Law-giuers, are ſo ſilent of the Law of the *Iewes*?

To whom *Demetrius* anſwered ſaying (Sir) this LAVV as you may ſufficiently ſee, comes from GOD ſo that no Law-giuer durſt be ſo hardy to touch it, or take from it any Tract: For euen *Theopompus* was ſtrucken by the Diuine Hand with perturbation of his Senſe, and with a Cardiacke paſſion, for hauing will to mixe the *Holy Hiſtory* of the *Hebrews*, by his Inriching it with eloquent Words, and Rhetorical colours.

But

But after returning to GOD, and commending himſelfe to his mercy, it was reuealed to him in a Dreame, that his Diſaſter came vpon him for ſo attempting to embelliſh, and (as hee thought) to enrich the Sincerity of the Holy Scriptures with dreſt Words and trim'd Phraſes, and to communicate it ſo to the Pagan, and Infidels.

It comes alſo into my thought, how *Theodorus* a Tragicke Poet ſuddenly loſt his ſight, for hauing taken one onely paſſage of Holy Writ for argument of his Tragedy: but repenting him of the ſame, and doing penance for this forfeit, hee recouered his ſight as before.

HItherto are the words of *Pietro Meſſie*, by the which wee may ſee the diuerſity of opinions that is amongſt Authors, concerning this Tranſlation of the LAVV of *Moſes*. For my ſelfe, it ſeemeth to me that *Ariſteus* which was alwaies preſent, and that had conduced the affaire, in

part meriteth that one doe him the Honour to giue beleefe to his Hiſtory although ſome Doctors therein vary.

Thus the Auncient Fathers of the Church are diuided in their Opinions concerning the manner of this Tranſlation. And that, three wayes. Some are of opinion that the Seuenty Tranſlators were parted into ſeuerall Cels. Others, that they were put two and two into a Cell. And others, that they all conuerſed and confered together to make vp this Tranſlation.

Of the firſt Opinion is [a] *Iuſtin Martyr*: who teaches, that they were parted all into ſeuerall Cels, and that euery one of them Tranſlated the Scripture after the ſame manner, without difference ſo much as of a word. And this Opinion of *Iuſtin Martyr* hath beene taken vp ſince by [b] *Iraneus*, [c] *Cyrill*, [d] *Clemens Alexandrinus*, [e] *Tertullian*, and [f] *Chryſoſtome*.

Of the ſecond Opinion, is [g] *Epiphanius*; who writeth, that theſe Tranſlators

[a] Oratione exhortatoria ad Gentes.

[b] Irenei lib. 3. ch. 25

[c] Catech. 4

[d] Stromatum lib. 1

[e] Apologetici cap. 19.

[f] Homil. 7 in Math.

[g] Libro de Menſuris et Ponderibus.

Translators were put two and two into a Cell, and that euery Paire or Couple of them made the very same Translation *totidem verbis*: and that in all, there were iust Sixe and thirty Copies of that Translation.

Of the third Opinion is [h] St. *Hierome*; who beleeueth that the Translators communed and conferred together, to make the Worke. Who for his Opinion, citeth not onely *Iosephus*, who in the twelfth Booke of his Antiquities and second Chapter, speaking of this Story, maketh no mention of any such Diuision and Seperation into seuerall Cels, but euen this present Worke of *Aristeus*, who in the one and twentieth Chapter of this Booke, speaketh plainely, that they mette and conferred euery day together, till the Ninth houre.

[h] Præfat. in Pent.

To reconcile these seuerall Opinions, it is to be noted, that of all these Fathers some onely, as *Iustin Martyr*, *Irenæus*, *Clemens Alexandrinus*, and *Epiphanius* make expresse mention of the Cels: the Rest speake onely of a

Miraculous Conſent and Agreement of theirs about the ſame thing, as *Tertullian*, *Chriſoſtome*, and Saint *Auguſtine*. For it is not neceſſary, that what thoſe Fathers ſpake of the *Miraculous Conſent* of the Tranſlators, ſhould be vnderſtood of their ſeparation into ſeuerall Cels: For it is Miraculous enough for ſo many men aſſembled together, in ſo ſhort time to agree all in their Opinions, without Diſputes and Delayes, which are ordinary in a Multitude where there is ſuch diuerſity of Iudgments. So that the thitd Opinion is not onely S. *Hieromes*, but may bee *Tertullians*, *Chriſoſtomes*, and Saint *Auguſtines* too; and the moſt probable, and moſt receiued, queſtionleſſe, it is of all the three.

[a] Apud Alexandriam veſtigia Cellularum ſe vidiſſe, narrat Iuſtinus in Oratione exhortatoria ad Gentes.

For *Iuſtin Martyr*, the firſt broacher of thoſe Cels, it was not improbable for the *Iewes* to perſwade him, thoſe Ruines [a] which hee ſaw, were the Cels wherein the Tranſlators were incloſed: becauſe in Religious mindes, the Deuotion is commonly

monly ſtronger then the Iudgement. And for *Epiphanius*, it is likely hee tooke vp that of the two and two to a Cell from Report and Relation, and not from his owne Reading: for none beſides himſelfe euer made mention of ſuch a buſineſſe.

Nor is it worth obiecting, that *Epiphanius*, that vtters this Opinion, cites this *Ariſteus* our Author: whereby ſome would conclude, that this *Ariſteus* our Author hath eyther beene corrupted ſince the time of *Epiphanius*, and that the mention of thoſe Cels haue beene expunged; Or, that before *Epiphanius* his time, the true Booke of *Ariſteus* was neuer extant, but in it, it was, for if they pitch vpon the firſt, and ſay, that *Ariſteus* was intire and whole in *Epiphanius* his time, but corrupted ſince, they are refiled out of *Ioſephus* and *Euſebius*, that wrote before *Epiphanius*, that haue many things *Verbatim* out of *Ariſteus*, but not a ſillable of thoſe Cels.

At inquiūt Epiphanius, Ariſteus legit et citat. Beſſ. lib. 2. de verbo Dei. ch. 6. Seſſ: 4.

Cum Ariſteus. Et non multo poſt Ioſephus nihil tute retulerint. Hieron. in Præfat. in Pent.

But I leaue the buſineſſe to the

Iudgement of the Reader, assuring that St. *Hierome*, esteemed *Aristeus* worthy of beleefe, for hee hath writ these words in the Preface of the *Pentateuck* of *Moses* his Booke, *viz.*

Et nescio quis primus Author Septuaginta Cellulas &c. i.d. I know not who was the first that by his Dreame hath built in *Alexandria* 72. Cels, the which were seperate, and that they writ iust the same syllables: for being that nether *Aristeus* the great Esquire of *Ptolomy*, nor *Iosephus*, that was long time after, make any mention: but say the Interpreters were assembled together in a Hall, and there conferred together, and Propheſied not: for it is one thing to bee a Prophet, and another to bee an Interpreter: For in the one the spirit fore-tels things to come, in the other the copious abundance of the tongue and the Knowledge, translates that hee vnderstands: hitherto Saint *Hierome*.

But be this difference as it it will to please Miracle-louers; it greatly matters

ters not: for ceraine it is, that all Graue Teſtimonies and Authors which haue toucht hereat, ſay there was ſuch a *Ptolomeus Philadelphus*, ſuch a Library: For as *Philo* the *Iewe* ſayth, *Ieſus* the Sonne of *Sirach*, one inſerted into the Geneology of Chriſt, & a Prince and Captain of the Children of *Iſrael* in the time of *Ptolomeus Philadelphus* King of *Ægypt*, came to *Alexandria* a City of *Ægypt*, where he gathered out of that flouriſhing Library his Booke of *Eccleſiaſticus*, as Bees from diuers Flowers gather ſweete Honey.

And *Strabo* ſayth, ſpeaking of the Beauty of the City *Alexandria*, that *Ptolomeus Philadelphus* was ſo great a louer of Learning, that he erected a Library containing 400000. Books; the Fame whereof being publiſhed through the World, many people of diuers Nations reſorted thither to ſee it.

And how *Eleazer* High prieſt of the *Iewes* at the requeſt of *Ptolomeus* ſent 72. Interpreters to Tranſlate the Bi-

An Abstract of the whole History out of Iosephus.

ble out of *Hebrew* into *Greeke*, which was as *Iosephus* obserueth in the third yeere of his Raigne before Christ 260. in recompence of which courtesie hee sent to bee dedicated in the Temple of *Hierusalem* a Table of Gold richly adorned with Carbuncles, Smaragdes, and other precious Stones. Two stately Cups, and Thirty Bowles of pure Gold, as it appeareth in *Iosephus Lib. Antiq.* 12. The Academy continued there till after Christs time, as you may reade *Acts* 6, But the Library was consumed 47. yeeres before Christ, and the City greatly defaced.

For *Iulius Cæsar* at that time making Warre vppon *Pompey* the yonger, who continued with his Sister *Cleopatra* in this City, caused the Kings Nauy to bee set on fire, and the Library standing neere to it, the flame tooke hold of it and burnt it downe to the ground with all that was in it, and so was the end of that their Sacred Volume by this Disaster. Whereof this History (which I haue

haue done into Englisſh for your eaſe) ſhewes its firſt paſſage into that place and conſumption: But this Story of ARISTEVS hath ouer-dured thoſe flames. Which I thus commend to your Chriſtian View, deſiring pardon in that, I haue not done ſo well as I would, but I haue followed my Author, as neere as I could.

A ſhort Diſcourſe of the *Antiquity* and *Dignity* of the Sacred Bookes, and Excellency of their inſpired *Writer*, the Prophet MOSES.

By the Engliſh Tranſlator.

AS the true GOD is the Ancient of Dayes and Times; ſo it pleaſed Him that His perpetuall HISTORIE contayned in *Holy Scriptures*, ſhould excell in Antiquity of time, all other *Hiſtories* and Writings of the World, that can be found; the Writings of the *Pagans* and Nations, being all vnder theſe and long after, and that only of MOSES the ſubiect of this former *Hiſtory*,

Hiſtory, contaynes the account of yeares iuſtly from the Creation and beginning of the World, euen vnto the comming of the promiſed *Redeemer*. A reckoning (I ſay) ſo iuſt and certayne, that there is no ſuch to be found.

For to come to the Time wherein the Prophet of GOD, MOSES the firſt Writer of Holy Writ, began to Write manifeſtly vnder the Lord of Heauen and Earth; wee may gather, and without preiudice, of all that then could be done: as by a paſſage amongſt many other places wee read of in the 17. Chapter of the Booke of *Exodus*, where it is ſayd, GOD *Commaunded him to Write*; and that in the ſame yeare the people of *Iſrael* iſſued out of *Ægypt*, which was from the Creation of the World 2513. vpon which wee may aduertiſe our ſelues, that the yeares are Calculated according to Verity of the ſayd Scriptures, by the Faithfull Seruants of GOD, which haue happily trauayled therein.

And

And therefore wee neede not reſt vppon the calculation of Hiſtories, Annalls, and humane Chronicles, or other Writers that haue not intirely followed Holy Scriptures, who are diſcordant amongſt themſelues, and many times directly oppoſite to one anothers times.

Therefore if we dilligently ſearch all Antiquities and Writings of men, of all Nations that haue any appearance of certayne time, wherein thoſe Writings were made, and after conferre thoſe times with the things recited and inregiſtred by the Holy Prophet MOSES, and the time wherein he Writ them: we ſhall ſee manifeſtly the Excellency and Antiquity that he is herein aboue all men: For the Fables and diſguiſments of prophane Poets, *Greekes* and *Latins*, which all came long time after MOSES: Amongſt them (I ſay) we ſhal ſee no other but manifeſt Dreames, Lyes; and amongſt other things noteable, ſome corruptions of the Sacred Scriptures long before Written, of which

which they hauing heard some inckling, and receiued it as from hand to hand, or drawne it from his Writings, or heard it recounted by the Father to the Sonne, and they from their Auncestors, which were the Children and Successours of the three Sonnes of *Noe*, who was the second Father of humane kinde, and restorer of the Nations of all the World, all issuing from his Posterity, after the vniuersall Flood.

His three Sonnes, (as Holy Scripture hath acquainted vs with,) were *Sem*, *Cham*, and *Iaphet*, of whom are descended all the Earth: And this before spoken, is easily and sufficiently discouered in the Writings of the sayd *Pagans*, by the proper names of the sayd Children of *Noe*, and of their Successors, which of long time before these writings and prophane Histories, had beene named by Moses.

For the *Pagans* testifie that the people had made of these Auncient Fathers, Idolls, and gods: As of *Iaphet*,

phet, *Iapetus*, they drew *Iauan*, *Ianus*, and *Ion*; and becauſe they were names held in the Hebrew Letters, or value of them; they accommodated them to their tongues and letters, and to make them more eaſie and glib in their accuſtomed pronounciation, came neere, but with alteration.

And if we will goe more high, and weigh the old Times of the firſt Age, which preceeded the Flood, as wee haue it from that onely Hiſtory of MOSES in the Holy Bible: we ſhall eaſily perceiue that the *Pagan* Poets and Writers haue receiued, euen the Auncient names, and mingled them amongſt their Fables and Dreames, and drawne them from the Holy Scriptures.

And ſo it ſhall appeare plainly that their falce god *Vulcan* is not very hard to vnmaske, that he was a mortall man, and one of the Sonnes of the other *Lamech*, the prime Bigamiſt and corrupter of Marriage; who deſcended of that accurſed Race of *Caine*:

Caine: And this appeares by the faculty of this *Vulcan*, which was a Smith or forger of Armour: And MOSES declares him so, and by his name too, for hee is by him called *Thu-vulcain*; and euery one any thing skil'd in the *Hebrew*, knowes, that if they leaue the first letter, which is seruile, and put to forme the name, according to the manner of the *Hebrewes*, it will appeare meere *Vulcain*; for their letter ב. B. hauing not a pricke in him, is pronounced as our *v* consonant.

And for the name of *Vulcains* wife by MOSES's cald *Nehama*, which signifieth faire in their language, or as speakes the Latins *Venusta*: It is a playne course to discouer vayne beauty, or their so much celebrated vnchast and wanton *Venus*. A goodly Race and fayre family of that accursed murtherer *Caine*.

And here may we see some of the proper gods and Idols of the poore *Pagans*, amongst that *Anthil* of such other ill stolne names, vnhandsomely

somely fetch'd from the Holy Scriptures, with and by the subtilty of the Diuell; to the end that a wicked troops of execrable Gyants, violent oppressors of men, Theeues, and Adulterous desperates, shaken off and damned by the VVord of GOD. Of whom the first Apostate and lyer Sathan, made his counterfeit gods and Idols, the old Serpent expert and knowing in all malice, that there was no better way for him to muffle and blind humane iudgement, from the knowledge of the true GOD, at first ingrauen in the Soules of men, but by this counterfeite deuice with Posterity.

But to passe further in our begunne purpose, touching the fabulous writings of the Pagan Poets, wee shall finde that their Discourse in the best we can of it, is but corruptions of the Truth, in the Holy Scriptures of GOD, or things therein reuealed: turn'd by them into dreames, and prophane Narrations: As we may see in that they writ of the Creation of the

the world, and gouernment of the ſame, of the Diuine vertue that ſuſtaines and interiourly nouriſheth all things; of the conſumation of Heauen and Earth with fire at the laſt day: and alſo of the reſtoration of the World, and of all things in ſuch good order for all ſo many confuſions, proceeding from ſinne. All which things they might obtaine, and by ſome darke meanes draw from the Bookes of Holy Scripture and ſacred Prophets Tranſlated out of *Hebrew* into other Languages, or vnderſtand ſome thing by meanes of the diſperſion of the People of *Iſrael* ſpread through all the Prouinces of the *Romane* Empire, and through all the Quarters of the World. For the *Iewes* had for the moſt part leaue in all places to hold their Synagogues, and to haue publicke Lectures of their Law and Prophets: When theſe Poets, flatterers of men, turn'd all that ſpoken of the Perſon of Chriſt, the promiſed Redeemer, & that then was expected; falſely to apply them

Ouid. 1. de Meta. Virgil. 6. de Æneid. Virgil Eglog. 4. 5.

Ioſephus antiq.

Act. 13. 20

Virgil. Æneid. by flattery to their Princes, falſe-gods and Idols.

But let vs leaue all thoſe Iuglers and Lyers that durſt bee ſo prophanely bold, to corrupt the pure Verity of Gods Word, and ſpeake wee of the *Gentiles* Writings, how long they came after *Moſes*, and Writ ſince he: and that euen they haue giuen Teſtimony to him and his Diuine Writings, which may at leaſt ſuffice to convince all Contradictors, that *Moſes* was in Nature, and before them all. Wee vnderſtanding that his reckoning is a perpetuall following all the yeeres ſince the Creation of the World euen vnto his time, as it is eaſie to gather by his Bookes, and his account of the yeeres, and liues of the firſt Fathers from *Adam* vnto the Patriarke *Abraham*, and after from his Succeſſors, as from Father to Sonne, to wit; *Iſaacke*, *Iacob*, *Leui*, *Cuath*, *Amram*, and then *Aaron*, and *Moſes* himſelfe, Children of the ſayd *Amram*: And that hee had expreſſe charge to Write for the

the very last, the yeere since the creation of the World 2513. and of his life the 80. yeere, and hath continued his Holy Stories euen to the yeere of his Death, and of the world 2553.

Now since that time, GOD hath alwayes so prouided for the aduancement of his Glory, and the edification of his Church, that the perpetuall History of her, and the certaine account of the yeeres of the World, hath beene continued and still put in Writing by his Prophets.

As it is to bee seene in the Holy Bookes that treate and containe the Gouernment of *Ioshua*, and the *Iudges*: then to *Samuel* and the Kings of the People, vnto the transmigration into *Babylon*, and of other Gouernors which haue succeeded them, after their returne from thence.

And finally, the Prophet *Daniel* hath declared the rest of the time, that is, *The 490. yeeres since the sayd Deliuerance of the* Iewes *and returne from* Babylon, *by the meanes of* Cyrus Daniel 9.

rus *King of* Persia, *euen to the Death and Resurrection of Christ the Redeemer promised to the holy Fathers, which is our Lord Iesus the eternall Sonne of God, true God, and true Man; who appeared liuing after his Death and Resurrection to more then fiue hundred faithfull Witnesses at one time, besides his other manifestations, and mounted visibly into Heauen in the yeere of the World* 3961.

Luk 24. 1 Cor. 15.

Now if wee will search all the Histories of all the Nations of the World, of whom the Writings are ariued to our Age, the most Ancient time of which they make mention, shalbe of their Antique destruction of *Troy* by the *Greekes*. The History whereof hath beene written by *Dictis* of the Ile of *Creet*, which is the best Testimony they haue for the present, and since by *Homer* and many others.

And from this Destruction *Diodorus Siculus*, renowned amongst the Historians, began his Bookes; now the same according with the com-

mon

mon Iudgement and Calculation of knowing men, comes onely to be about 358. yeeres before the building of *Rome*; the same time then falls to bee in the 16. yeere of the Gouernment of *Elon* Iudge of the People of *Israel*, mentioned in the Booke of *Iudges*. And the same was 316. yeeres before the first *Olympiade* the reckoning of the Annals of the *Greekes*. So then the layd Destruction of *Troy* falls to be onely vnder the yeere of the World 2838. When therefore wee shall giue consent that then Writings, the most certaine, where Narrations wee may best giue credit vnto. Yet the Prophet *Moses* shall be found much more Auncient then all the Writers of the World, what Nation soeuer; though they are in great number, and of whom wee see yet the Old Bookes in these last times in their proper Tongues. Iudges 12

And that hee hath put his hand to the Pen, and began to Write his Diuine Reuelations of the Creation and Conduct of the World then to his

time, and his sacred History and Prophesies touching the Church of GOD shall at least bee 325 yeeres before all other Writers, of whom there is any mention or newes in the World; that is to say, in the yeere of the World 2513.

Whereupon wee note euen to this Present, against all those prophane mockers that haue disgorged that enormious blasphemy amongst others, that the World is eternall and of it selfe; which if it were so as they dreame, and that it had no such beginning as is written by *Moses*, they might finde then by all, and in all Languages, many Histories of infinite times, and many Chronicles of many Ages, and of old times that haue præceded *Moses* in the account of yeeres.

But wee see that there is no such, and that the Holy Bible is found euen in the middle amongst all sorts of enemies that striue to destroy, loose, abollish, burne, and extermine from the World the Bookes of it, and for all

all thereto they had ſo long time: yet neuertheleſſe they neuer could, nor euer ſhall. For wee ſee the ſayd Bible yet in his proper Writing and Language, and of all others of what Nation ſoeuer, the moſt celebrated and renowned: And if they could finde any Hiſtory which had beene written before *Moſes* was borne into the World, yet ſhall it contayne their time and compoſition, with more yeeres and ages, as wee can gather from the Holy Scriptures euen to this preſent yeere 1633, ſince the Natiuity of Chriſt.

The which account of times paſt from the Creation vnto this preſent yeere, ſhall come to amount to 5563. yeeres, but ſuch Hiſtories neyther can bee found, nor euer were.

But for *Moſes* and his faithfull Writings, euen prophane Authors and Hiſtories of the *Gentiles* themſelues haue beene, euen as it were, ciuinely conſtrayned to beare teſtimony, maugre their Calumnies, Lyes, Dreames, and Diſguiſings, through

and by the Invincible force of Truth. And so they haue serued for Certificates to all Nations of the venerable and well knowne Antiquity of him and his Holy Writs.

For some of them haue noted and writ thus, (as a thing notorious of their times) to witt, That in the East parts, and of *Syria* it selfe, there had beene an *Abraham*, an *Israel*, and euen a *Ioseph*, who say they, was a Sonne of the sayd *Israel*, sold by his brethren, and led into *Ægypt*. Trogus. Iustinus.

Then how hee was receiued into the Court, and held very dearely with the King, to whom hee foretold the grieuous and great famine, so as without the diuine Counsell by him giuen, (whereupon the admonished King gathered vp and made reseruation of Corne before the time of the sayd Famine,) *Ægypt* had perished.

And finally, how his Successor *Moses*, and all his People issued out of *Ægypt*, came to Mount *Syna*, how they consecrated the Seuenth day for

their

their Sabbaoth, or Resting day. But I will leaue this Discourse though diuersified from a spark of Truth, that these Historians haue mixed with their owne deuices, as prophane; and in which they were poorely ouer-uertised and deceiued, by the subtilty of Sathan, as we may well know by conferring their VVriting with the Holy Bible.

And bee it that these Scoffers of GOD and his Holy Word, dare be so bold to say and calumniate, that MOSES and his haue suppressed and abolished all precedent Histories, making their Writings to be before all others thereby to Authorize them the better; but wee will leaue those their calumnies to the iudgement of any of sound sense and vnderstanding: If that could be, or can haue any place or shaddow of belief amongst men of sound iudgement or reasonable Discourse: for if they will put into mature consideration, the small meanes and contemptible quality in the world of these poore *Israelites*.

elites, but Shepheards and breeders of Cattle; and which is worse, people exposed to the oppressions and hard seruitude vnder their puissant Enemies, and euill disposed Neighbours.

Then who shall make comparison of them with great Kings and people of the Earth, *Babilonians*, *Ægytians*, *Syrians*, *Romans*, and other Potentates, who with all their Authority, their Edicts, Forces, and Armies, yet had neuer power to abolliſh the Holy Bookes, written simply by our poore Shepheards; when they could not conserue their Royall Lybraries, fauoured of all the World! Truely this may well put to the blush these wiselings, that shew themselues fooles in so speaking, and discoursing without Discourse, and will iudge of things without inquiry.

Praise of Moses.

Now for the Integrity of Moses for vs Christians, wee are sufficiently cleared and satisfied by the Authority of the Holy Spirit of God.

VVho

Who hath giuen excellent Teſtimony by all the Scriptures, both in the old and New Teſtament, of his Originall and Linage, beeing deſcended from the latter *Leuy*, Nephew of the Holy Patriarch *Abraham:* Alſo of his miraculous conſeruation and Deliuerance from Death and Waters; from whence he was drawne foorth, and then had that name of MOSES in their language.

Then his royall education and breeding, his Loue to his afflicted people, and his Magnanimity to deſpiſe humane greatneſſe, in preferring the iuſt cauſe and ſufferance of CHRIST the Redeemer then look'd for, before all the Regall eſtate and great Treaſure of *Ægypt*.

Moreouer, his ſufferance long and bitter, for the defence of right and equity, and for the deliuerance of the poore afflicted: His Diuine calling to the Charge and Gouernement of his People, his Patience, Gentleneſſe, and Perſeuerance with ſuch faithfulneſſe in the difficult execution

of

of this weighty charge; and the singular gift of Prophecy, and of his Diuine miracles so strange and supernaturall, that they haue beene admired and celebrated of all the whole World.

But there is one poynt aboue all very remarkeable, and which is more then sufficient to ouercome humane Reason, and to shewe the integrity of Moses; which is, that if he had would, hee might easily and according to the maner of men, occupied the Monarchy and Dominion for his Children, and their posterity, vppon all the people of *Israel*: And with the same, the two fertile Kingdomes, reduc'd vnder his hand, and Conquered beyond *Iordane*. Neuertheless, he left his Sonnes *Gerson* and *Eleazer*, and their posterity, priuate men, and of most simple estate, amongst the other *Leuites*. And the same Children remayning subiect to the Sacrificers successors of *Aaron* and to the Magistrates and Gouernors of *Israel*.

More

More, that he hath himselfe written and Inregistred his owne proper faults; and yet more notable, those of his House; as of his Brother, Sister, and Nephews, and the redoubtable iudgements of GOD's chastisements and punishments of them all.

Of which things, all his People were witnesses, in number more then sixe hundred thousand Persons: And if they could haue contraried him for any falsity, eyther for the present, or times to come: If hee had beene, I say, such, as they could haue found any bracke in his actions, or in his Writings, or falseneſse in eyther his Person, or any of his, in his Life, and his miracles, in his Writings or end? But in the contrary, all the *Hebrewes* and *Iewes* which haue beene since that time, and are now neere 3000. yeares since; and that are dispersed through all the VVorld, who are in so great a number, that if they were reunited into a body of People, and into a State, their

their multitude ſhould be innumerable, and might aſtoniſh the moſt greateſt Nation of the whole Vniuerſe.

All thoſe, I ſay, haue all receiued from their Auncient Fathers, from their Kings and Princes, and their Sacrificators and Aunceſtors, from Father to Sonne, and from hand to hand, and with an admirable conſent, euen in the middle of ſo many confuſions and diſſipations, haue kept, and yet keepe alwayes in their Bibles, the Holy VVritings of MOSES, in their proper Letters, and Hebrew Tongue, as Bookes moſt True and Veritable, Sacred, and Diuine: And ſuch ſo Knowne and Acknowledged in all Nations, with the excellent Teſtimony, Authority, and Holineſſe of them: that CHRIST himſelfe hath ſpoken of them: and the Prophets and Apoſtles alſo in their Writings and Allegations, I, and the moſt Auncient Pagans and Strangers, cannot (with ſound ſenſe) but acknowledge them.

And

And ſo, *Reader*, although I haue beene (as I formerly ſayd) ſomething prolixe, yet the Excellency of the Subiect, forc'd and bound me, to be ſo teadious herein, to ſhew as an illuſtrious Addition, the worthines of the Bookes, and Diuine Writings, as their Antiquity, Dignity, as alſo the Excellency of their Humane VVriter, from the Dictate of the Moſt Higheſt: And being the matter whereof wee haue formerly Entreated, I held it not impertinent, though I haue dealt too weakely in ſo worthy a Buſineſſe, but referre the reſt and it, to your charitable Cenſure.

FINIS.